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The Benevolent Fraternity of Churches in the City of Boston A Ministry at Large

Annual Reports 1900

With Historical Sketches
List of Officers and Delegates
Chapel Bulletins

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SIXTY-SIXTH

ANNUAL REPORT

OF THE

EXECUTIVE COMMITTEE

OF THE

BENEVOLENT FRATERNITY OF Unitarian CHURCHES

IN THE CITY OF BOSTON

WITH THE REPORTS OF THE MINISTERS-AT-LARGE

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Executive Committee.

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ANNUAL REPORT

OF

THE EXECUTIVE COMMITTEE.

To the Benevolent Fraternity of Churches in the City of Boston:

GENTLEMEN, — Your Executive Committee presents herewith the sixty-sixth Annual Report.

Organized religion is meeting two severe tests at the present time. How can it reconstruct its old theology to satisfy modern thought, and in the next place, what can it do to develop practical Christianity? With the first problem the Benevolent Fraternity of Churches has very little concern. It does not deal in creeds but embodies a simple basis of Christian doctrine which is both inclusive and progressive. But in the second consideration the Fraternity of Churches has a deep interest. Our ministry-at-large represents applied Christianity as contrasted with theoretical religion. While we are not called upon to decide what is heretical, orthodox, or apostolic, we are summoned to prove by our work that we are wise in our day and generation, true to our trusts and to our gospel. In view of the great changes in society and the secularizing of modern life, these tasks set to us are not by any means small. We have often felt the hardships which spring from the hostile attitude of the people at large toward the churches. But even our educational and philanthropic work finds frequent opposition owing to the widespread assumption on the part of those who need help, that they have the right to demand a great deal from the more favored, without any necessary

return. Even what is called Altruism, noble as it is, has its grave dangers. There can be too much done for others, when others should do more for themselves.

The leading precepts of our ministry-at-large in all its channels are these : self-respect, self-support, self-control. Altruism, Socialism, or any spirit of brotherhood can do nothing better than to foster such traits of character. This is the true fraternity of human-kind in which individuals are brought up to their best for the good of the whole. It would be easy for us to bring forth at an Annual Meeting a list of large expenditures, lavish gifts of clothing and food, and benefactions many. Some missionary organizations in this City enumerate the number of tracts distributed, visits made, garments bestowed, baskets of coal delivered, number of meals furnished, and the thoughtless public often applaud such seeming Christian generosity. Some of it may have been most worthily bestowed, but it is safe to say a great part was waste and injury. The Fraternity of Churches seeks the golden mean. It will not refuse actual aid in needy cases, neither will it seek such a channel as its chief reason for existence.

All this means that our organization cannot compete with others which have sensational features. Our report must necessarily tell of natural and wholesome agencies which belong to human life, as the sunshine and fresh air and genial rain form the great elements in Nature's harvest.

It seems to our Executive Committee wise to state briefly why, in particulars, the Fraternity of Churches has some special limitations which ought always to be borne in mind.

The Fraternity of Churches is a large representative body. Its administration is conducted not by one element but through many sources. There must always be a great deal of consultation in which many rights and preferences must be considered. An organization which includes delegates from eleven or twelve city churches must often move slowly, and pass through earnest discussion before reaching definite results.

This is often annoying to those who desire rapidity, but there is no alternative, and we should always bear in mind that perhaps on the whole the deliberation of many and a prolonged canvass of facts may bring the best final outcome.

It must be recalled also that we have the welfare of more than one mission in our keeping. Justice demands that we deal justly and wisely with each and all. Where a philanthropic movement starts with only one activity, there is a gain of concentrated aim and vigor. Whatever resource is available pours into this single channel. But in our case support must be allotted with care, and no one enterprise allowed to overshadow the others. In the administration of affairs your Executive Committee is constantly required to shift its point of view. What is right and good for one chapel may not be of equal advantage for another. Discrimination and wise judgment are in constant demand. We simply mention this to bring to mind the complexity of our work over which there must continuously preside an impartial and sagacious supervision.

Again, the Fraternity of Churches is often unfairly compared with other movements. Like things must be compared with like. Some new ideas take root and grow very speedily, much to the admiration of the public. It may be asked why the Fraternity of Churches is not more conspicuous and marked. The comparisons are not along similar lines. Our ministry-at-large plans not for a day but for an extended future. It deals not with one phase of human needs, but with a diversity of wants. Our object is not quick results, but good ones. We seek the repute which comes from a permanent influence rather than the notoriety which follows transient excitement.

It must be remembered, also, that our investments and many of our duties lie in old localities. They cannot be torn up by the roots in any quick manner. If the transfer of a chapel at any time seems tardy, it is often because of senti-

ment and complications not to be set aside hastily. What is called the "moral effect" enters constantly into our consultations. We cannot disengage ourselves from the wishes of those who supply the money and leave the bequests from whence we draw financial strength. We are not permitted to consult an abstract plan alone, but we must obtain the verdict of persons and churches who sometimes have a very strong objection to the proposed course of action. If we retreat from old localities, the public often erroneously assumes that we made a failure, forgetting the splendid record of past years. People do not take into consideration changes of population and the coming in of foreign nationalities. In other words, if our properties could be easily moved and were on wheels, we might find one important limitation removed. But as it is, the obligation laid upon us by age, associations and sentiment fill a large place in our deliberations.

We may say as a final qualification that the Fraternity of Churches is constantly deterred from occupying valuable points of vantage in the suburban region because of its mission character. The first impulse is often to suggest that we sell some chapel and go into the New Boston. But go where we may, the church rebuilt is a mission church. It offers the advantage of a free place of worship, it responds to the needs of the churchless; it provides a friend and pastor for the poor; but by virtue of doing this, it also fails to attract the well-to-do and the prosperous. We cannot expect with the present social differences to accomplish both objects. Therefore, we are brought face to face with the limitations of all new plans. Long as we may to see new Unitarian Churches take the place of vanished ones, we can hardly expect the Fraternity of Churches to meet this demand. We are the missionary body of the Unitarian Churches in Boston. So we have a definite scope, beyond which it is about impossible to pass.

As an offset to these qualifications we ought never to lose

sight of our advantages which after all should be the first in our view.

We have a past and it is most creditable. We have resources, and they have accumulated by the loyal generosity of men and women faithful to our cause. We have had leaders, and have them today, whose names are synonymous with whatsoever is humanitarian and Christian in the broadest sense. Our roots run deep down into the soil of New England character and Christianity. We ought to draw from such ample source constant inspiration and justifiable pride that cannot fail to inspire us with courage in the midst of our doubts and troubles. Such a stream must be one with increasing volume, freshening the years and beautifying the waste places of human affairs.

We can also turn with satisfaction to an undeviating standard and a high ideal. Whatever may be our doubts upon special problems, there is no shadow of uncertainty as to our main object. There is no other organization in Boston which carries exactly our title of ministry-at-large, or lifts on high the broad banner to which we give our allegiance. Unsectarian and yet Christian ; inclusive and yet centralized ; progressive and yet representative of the past. Humanity is our parish and our ecclesiastical ties are measured only by the needs of the community.

We have a further advantage in the combination of persons and principles. Our organization is made alive by representatives who are greater than the machinery which they superintend. We are not simply a church or a bureau or a corporation. We are supposed to be principles in action. We are ideas translated into brotherhood expression. So far as possible we reduce the cold mechanical touch of abstract philanthropy and increase the human touch of love and sympathy. We believe that the best political economy calls for this union in a community such as ours.

There is also found cheer in considering that our ranks are

filled from the laity and from the clergy. Our common work is shared by both. These ought to provide a symmetry in form not possible under other circumstances. The thrift and sagacity of the laical mind joined with the enthusiasm and spiritual quality of the minister. Further, men and women in the paid and volunteer departments round out the wide array of factors. It would seem as though every point of contact ought to be reached by this varied material. It is a complete circle.

Finally, what is more inspiring than to reflect that the Fraternity of Churches is the arm of the Unitarian parishes? This is a most honorable office, and we have a right to see in it a significance of dignity and encouragement. It is our right to call upon these strong churches for their loyal support and their constant co-operation. On the other hand, as we go forth to represent them in the thronged quarters of the city, there should come to us a sense of representative value and messenger greatness. We do our work in the name of hundreds of noble men and women. We are extending the helping hand from many historic churches. We are honored by serving as the chosen channel for the good-will and Christian love of the pulpit and pews of these important parishes.

Now let us turn to a brief survey of the separate chapels. The reports of our ministers-at-large on the whole are very gratifying. We have arranged that each report shall be prefaced by a short historical account, thus furnishing to all readers interesting facts with regard to the origin and growth of our several missions.

WASHINGTON VILLAGE.—The most important event in our transactions since the last Annual Meeting has been the radical change at Washington Village. The main facts were stated at the Quarterly Meeting in March. Unity Church has been sold to the Roman Catholics, possession to be given the first of July. A lot has been secured on East Cottage street near Dorchester avenue for a new church, and excava-

tions are already begun. The general plans have been accepted and the architect is busily maturing the details for the contractors. We hope to have the structure finished and ready for occupancy in October. The cost of the land and new church will not be much more than what was paid to us for the old property. Rev. Mr. Langston has resigned, to accept a pastorate in Atlanta, Georgia. His successor was speedily found in Rev. H. H. Saunderson, who began his duties on the first of April. There was no interregnum. In this way we have tried to make sure that the little flock at Washington Village was kept in good courage and properly cared for during this transition time. Mr. Saunderson has been settled at Waverley, Massachusetts. He comes highly commended by those who know him best. We consider this movement very cheering and hopeful. Unity Church has been languishing for some time, owing to the great changes in the population. With this new lease of life, we have reason to expect a larger Sunday School, additional families and a sphere of usefulness for many years to come.

MORGAN CHAPEL. — Your Executive Committee has done everything in its power to push forward the reconstruction of Morgan Chapel. For over a year we have recorded votes showing our willingness to do what seemed reasonable on our part. The Methodists have been anxious to see the rebuilding carried out, but on consulting the Young Men's Christian Association, a decision has been reached by the Directors of that organization expressing unwillingness to have a mortgage placed on the property for the purpose in view. The Fraternity has not felt willing to take its own money as a loan or to involve its finances in any way in carrying out this proposition. We are seriously considering the question of going to the courts and asking for a mortgage on the property to the extent of thirty thousand dollars ($30,000) for the purpose of rebuilding. Our action will be decided very soon. The Methodists and Unitarians have spent thousands of dollars

in prosecuting the legitimate work of Morgan Chapel, and carried everything with a broad earnest spirit. Mr. Helms has returned to his post of duty, assigned by the New England Conference for another year, and Mr. Seaton has been secured as an assistant, to be paid by the Methodist Missionary Association of Boston. During Mr. Helms' absence under the provision of a scholarship of the Boston University, studying philanthropic and reform matters in Europe, the work has gone on about the same as before. The chief difference is seen in the diminished attendance at the meetings, but this will be remedied without doubt as Mr. Helms enters again into his work. Miss French, Miss Emmons, Mr. Gamlin have made good record of their fidelity during the past year.

North End Union.—The North End Union has pursued its usual course. The various departments can be reported as at about the customary vigor and excellence. A high grade printing class has been formed, intended for instruction in only those more advanced phases of the art in which there seems to be a great deficiency. At the North End Union we have the most complete expression, in our circle of work, of expert training. The local Directors, specially the ladies, Miss Frothingham, Miss Mason and Miss Perry, have applied themselves with great zeal to their important duties. Their aim has been constantly to carry the standard higher. How great an influence intelligent training has upon character is becoming more and more recognized. The power of what is called eye-mindedness by Dr. W. T. Harris, as contrasted with ear-mindedness, comes out very fully at the North End Union. The moral results we wish to accomplish among the young people in such a part of the City, cannot be reached by talk alone. There does not enter through the ear such conviction as through the eye. To see, to do, to behold results lead on to character-making. The will is often the best friend of the brain, because it brings higher thoughts to a focus and nerves the irresolute mind to a decision. Besides,

what one actually creates in carving, drawing, clay-modelling, the making of a dress, or the fashioning of a plumber's joint, —is a source of encouragement and gratification. It is possible that the plumbing school so well known at the North End may not long continue. It was a pioneer in its way, and has been self-supporting and productive of good results. But the Mechanics Charitable Association proposes, at this late day, to do what it ought to have undertaken long ago. It will establish trades schools the coming winter, and desires to have a plumbing department. We have had conferences with the committee of the Mechanics Association to adjust our relations and to see that, if we do close the plumbing school, it shall be done with due consideration for what we have accomplished in the past. Mr. Hubbard, Mr. and Mrs. Channell, with all the associate workers, have been faithfully at their posts the past year.

PARKER MEMORIAL.—The history of Parker Memorial is somewhat eventful. Mr. Wordell, as Superintendent, ended his services in August. Rev. Burt Estes Howard preached for three months on Sunday evenings, the church work being carried on under the supervision of Miss Whipple and the Executive Agent. Rev. John McDowell of Leeds, England, was called to serve as minister and assumed the pastorate the first of January of the current year. His term of duty ended the first of this month, he having occupied the post for four months. During these vicissitudes the regular work has gone forward with very little alteration. The classes have been full and well conducted, and the general welfare of the philanthropic and educational departments has been the same as heretofore. But in other directions there has been a falling away. The Sunday evening services ran down continuously until they numbered only about twenty-five. The lectures have somewhat suffered in numerical attendance, while the young men's club has failed to prosper. The Rev. Mr. McDowell, it seems, had expected a different field and differ-

ent duties. His tastes and training have not fitted him for an aggressive sphere of activity. Accordingly it was deemed wise for all concerned that he should withdraw, but in view of the heavy expenses he has incurred, it was thought just that his salary should be paid in full to the thirty-first of December of 1900. Perhaps all this variety of experiences at Parker Memorial was the only way in which we could arrive at a wise and unanimous conclusion. It will now be necessary for your Executive Committee to make a fresh study of the situation and grapple afresh with the difficulties. Meanwhile, the activities at Parker Memorial, as heretofore conducted, will be maintained, and we trust somewhat enlarged. There need be no discouragement over this particular matter. We are only taking our share with many other institutions at the South End in the strenuous struggle for a healthy existence. Other neighboring institutional centres are more troubled than are we; the only reason why larger outward prosperity belongs to some of our neighboring institutions in that locality lies in the fact that great sums of money are poured into them from outside sources. It must be remembered that we are scaling our expenses down to what we consider just and right, taking into consideration not only Parker Memorial, but all the other mission churches we have in charge. The summer work will be fuller than ever, and we trust to be able to report to you in the autumn a satisfactory plan for the ensuing year. Miss Whipple and Mr. Getchell, the volunteer workers from the Second Church, Newton and other places, together with the paid instructors, have wrought diligently and should be commended.

BULFINCH-PLACE CHURCH.—Bulfinch-Place Church always receives about the same comment, owing to its well-organized and inherited habits. While Mr. Winkley and Mr. Eliot are together, surrounded by the usual working forces, the story would naturally be very much the same from month to month. The worshipping congregations have attended in about the

same number of late years. The Sunday School is a little larger. The Young People's Guild has had more life and usefulness the past year than ever before. The amount of neighborhood visiting has been increased through Miss Stokes; and in Miss Jones, successor to Miss Merrill, all the people, specially the young, have found a genial and cheering friend. Rev. Mr. Shurtleff continues his valuable volunteer help as assistant-minister. Mr. Eliot in his report refers, for the first time in this public way, to the growing feeling that the location is outgrown. This sense of restlessness is sure to come upon our chapels at one time or another. As the familiar people and surroundings pass away and a location becomes choked up with a heterogeneous humanity, the ministers and workers long for some more congenial spot. Mr. Eliot suggests this as only a preliminary word; for several reasons there is no probability that we shall do anything in this direction for the present, even if there were not sufficient inevitable changes that press upon us in other chapels. We are not likely to move from Bulfinch Place till the urgency is made more clear. But all this shows again vividly that those who form a congregation come from a great radius. What we call neighborhood work is very slight wherever we examine in the city, and we refer to other denominations as well as ourselves. Tremont Temple (Baptist) draws its great congregation from a radius of 20 miles. The Church of the Good Shepherd, on Cortes Street (Episcopalian), maintains its life by drawing its sinew and strength from the Back Bay and the remote South End. Rev. B. Fay Mills did not create a neighborhood ministry; the cards sent in representing his constituency (between three and four hundred names) represent all parts of the city and many towns outside. All this we state simply to modify the sanguine views of some who think that because a given locality contains a great many people that necessarily it furnishes opportunity for a church. On the whole, we have gained rather than lost the past five years

at Bulfinch-Place Church in neighborhood influence and support. The lodging houses are hard to capture, but Mr. Eliot and his visitors have done their best and at least secured a goodly number of children and through them some parents. But we must never lose sight of the fact that not all are agreed as to what a Fraternity Chapel should actually do and just what its relations ought to be to a neighborhood. Many of our best supporters think that the Fraternity work should be broadcast; wide service without regard to the creation of a parish; wherever planted we are to serve anybody and everybody. Others desire a greater organized condition, with close multiplied ties in the immediate vicinity. It is evident that we cannot accomplish the latter completely, so there will have to be a mingling of the two ideas, with a leaning to the general, diffused service. Mr. Winkley's health continues about the same; he preaches occasionally, and Mr. Eliot has been at his post without any intermission the past year, except for the summer vacation.

In General.— Referring to general matters, it is a pleasure to have from the Treasurer such a gratifying report. Mr. Fowler will give you the details of our expenses and income, with a sum left over on the right side. This has not occurred for some years. We have received the following bequests: From the estate of Mr. R. C. Billings, eighty-five hundred dollars ($8500); from the estate of Rev. R. C. Waterston, the sum of five thousand dollars ($5000) for the Poor's Purse. It will be noticed when the Treasurer reads his report that our bequests are not counted in the current accounts, so that the balance on hand, over and above our expenses, comes from regular sources.

Following the arrangement of last summer the Fraternity of Churches will join with the Church of the Disciples, Roxbury First Parish, and South Congregational Church in holding union free services at Dr. DeNormandie's Church. This has been found satisfactory, the attendance being fairly good

for the hot season. Our part in it is justified by the claims upon us to provide free public worship for the people. There is no South End Church of our faith which offers to serve in this way, at that locality.

We have met with very kind treatment from the present City Hall administration, so that for our open-air meetings on Boston Common we are to have a better location. Indeed, with an unusual generosity, Mayor Hart, through his Secretary, Mr. Ernst, offered any location on Boston Common we might choose. Our preaching point will be known the coming season as the fifth tree from the Charles Street Mall on the Beacon Street Mall. The attendance last summer averaged about one hundred and fifty to two hundred; ministers were very ready to speak, except in August, when the supply ran somewhat short. There is an impression through the City that we have contributed somewhat to an increase of dignity and order among these peculiar gatherings. This will be the sixth continuous season of our work on the Common.

In response to a vote passed at one of our Corporation meetings, three or four of our churches held meetings to consider the needs and objects of the Fraternity of Churches. The claims and scope of our ministry-at-large were set forth at the Church of the Disciples, the South Congregational Church and the First Church. Possibly similar meetings have been held at other places, but they have not been reported to our Board. We trust that this annual custom will be increased and spread through our Unitarian Churches. Nothing could be more effective than to have the heads of the several chapels appear at some meeting and state in brief, earnest speeches what has been accomplished and what is aimed at in the several chapels. One lady remarked, after hearing these statements, that if she had any money to leave it would certainly go to the Fraternity of Churches. Others expressed their surprise at the variety and volume of work done by our organization. Spread the information and we are sure to have loyal

support. Ignorance of what we are doing is the chief obstacle to our greater prosperity.

Last month our President resigned owing to his retirement from the Arlington Street Church.

Your Executive Agent tried an experiment, which he trusts will become an established custom. On the occasion of the departure of Mr. Langston, he gave a dinner to the chief workers. It proved so satisfactory in the quickening of the fraternal spirit and so profitable in the interchange of ideas that all who attended desired that there should be a series of similar monthly gatherings. By this means, the isolated worker would be cheered, each minister receive helpful suggestions from the other, and a deeper loyalty and enthusiasm for the common cause be created.

With many encouraging facts from the past year and looking to the beckoning opportunities of the coming twelve months we turn confidently to the future. If we had in charge a slight and transient undertaking our serious attention would not be so constantly demanded. Because our responsibility is heavy and our opportunity large, we naturally find a great deal which requires zeal and wisdom. We promise all the delegates to exercise the best thought we have on the problems before us. We await from them any suggestions or commands which they may see fit to express. It is our wish, as it is our function, to execute the wishes of the representatives of our churches. In doing this we ask for a hearty, intelligent co-operation. We urge upon the delegates frequent visits to the chapels. Report our good work through the churches, and rally the contributions when the annual appeal is presented. This being done there is no doubt the next year will be marked by increased prosperity.

Respectfully submitted by the Secretary,

EDWARD A. HORTON,

FOR THE EXECUTIVE COMMITTEE.

BULFINCH-PLACE CHURCH.

History, 1826-1900.

The history of Bulfinch-Place Church and the Howard Sunday School is of special interest because it carries us back, in a direct line, to the work of Joseph Tuckerman and the beginning of the ministry-at-large in Boston. Bulfinch-Place Church (or Chapel) was the successor of Pitts-Street Chapel, that of Friend-Street Chapel and that of "The Upper Chamber" on the corner of Merrimac and Portland Streets, where Dr. Tuckerman held evening services, and where the Howard Sunday School was organized in 1826. The minister of Bulfinch-Place Church is the custodian of Dr. Tuckerman's cane, upon which are inscribed the names of the succeeding ministers-at-large, and Mr. Winkley is in possession of the leathern pouch in which he kept his "Poor's Purse." It is the special aim, as well as the pride, of Bulfinch-Place Church to keep the traditions of the ministry-at-large in sacred memory and to illustrate its spirit in the work of today.

The "ministry-at-large" began on December 2, 1826, when Joseph Tuckerman preached, in the evening, to a congregation which met in an unfinished room, up two flights of stairs, on the corner of Merrimac and Portland Streets. He had come from his parish in Chelsea to do this work of ministering to the unchurched and needy people of the city, and was appointed for that purpose by the American Unitarian Association, itself but a year old at that time. But the work itself had been already inaugurated (though the phrase "ministry-at-large" was first used by Dr. Tuckerman) by a society called "The Association of Young Men for Mutual Improvement and the Religious Instruction of the Poor," of which Frederick T. Gray and Benjamin H. Greene were the moving spirits.

This society proposed a series of Sunday evening sermons "at the dwelling-houses of the poor in different parts of the city." The first of these was preached on November 24, 1822, by Rev. Henry Ware, minister of the Second Church, and the series was successfully continued for seven months. The second series, beginning in the

autumn of 1823, and closing on July 24, 1824, was conducted by the members of the Association themselves, but during the two winters following there were no meetings held. A Sunday School, however, had been started, known as the Hancock Sunday School, on account of its place of meeting, the Hancock schoolhouse. The members of the Association continued loyal to the work they had inaugurated, and their desire to see it successfully carried on resulted in Dr. Tuckerman's coming to Boston.

The "Upper Room," already referred to, was secured, and on a cold December evening (December 2) "commenced the permanent ministry-at-large in this city." On December 9 the first session of the Howard Sunday School was held in the same place under the fostering care of the Young Men's Association. At this first meeting there were present seven teachers and *three* scholars!

"Evening services and the meetings of the Sunday School were held in this 'Upper Chamber' for ten months, until October 27, 1827." On November 10 services began in Friend-Street Chapel, which had been built for the purpose by the "Association." Here Dr. Tuckerman continued to preach until 1830, when his health gave way.

In 1832 Rev. Charles F. Barnard was chosen as colleague, and in 1833 Rev. Frederick T. Gray was also appointed, Dr. Tuckerman having gone abroad. In 1834 the Benevolent Fraternity of Churches was organized for the support of the work, which had been provided until then by the Second Church, the church in Brattle Square, and the American Unitarian Association. In 1836, Rev. Mr. Barnard having begun his work at Warren-Street Chapel, Rev. C. A. Bartol was associated with Mr. Gray, a position which he held until March, 1837. On November 6, 1836, the move was made from Friend-Street Chapel to Pitts-Street Chapel, which, says Mr. Winkley, had been completed through "the untiring efforts of Rev. F. T. Gray, H. B. Rogers, Esq., and Mr. Elijah Cobb," then superintendent of the Howard Sunday School, and which by that time had an average attendance of 131 in the morning and 156 in the afternoon. On November 13 the chapel was dedicated, and on December 16 a "church" was formed.

Mr. Gray resigned on November 20, 1839, and was succeeded by Rev. R. C. Waterston, who remained until the spring of 1845. He

was followed by Dr. A. Bigelow (May, 1845), who held the position for sixteen months. In September, 1846, Rev. S. H. Winkley became the minister. In September, 1894, Rev. Christopher R. Eliot was appointed colleague, and, when Mr. Winkley retired in 1896, having completed his fiftieth year, he became his successor.

Mr. Winkley was elected Pastor Emeritus, and continues to take an active interest in the work of the church and Sunday School. During forty-one years of his ministry Mr. Winkley had as his devoted and faithful assistant Miss Frances S. Merrill, a name held in sacred memory by the church today. Until January, 1870, services were held in Pitts-Street Chapel. At that time the new chapel in Bulfinch Place was occupied. The money for this building was collected by Mr. Winkley, the Fraternity contributing the proceeds of the sale of the Pitts-Street Chapel.

Ministers.

Rev. Joseph Tuckerman	1826-1840
Rev. Charles F. Barnard	1832-1836
Rev. Frederick T. Gray	1833-1839
Rev. C. A. Bartol	1836-1837
Rev. R. C. Waterston	1839-1845
Rev. A. Bigelow, D.D.	1845-1846
Rev. S. H. Winkley	1846-1896
Rev. Christopher R. Eliot	1894-

Howard Sunday School Superintendents.

Dr. E. G. Davis	1827-1830
Elijah Cobb	1831-1854
Rev. S. H. Winkley	1854-1896
Rev. C. R. Eliot	1897-

Church Buildings.

"The Upper Chamber"	1826-1827
Friend-Street Chapel	1827-1836
Pitts-Street Chapel	1836-1870
Bulfinch-Place Chapel	1870-

It would be impossible to give even a summary of the work done and the good accomplished during the seventy-four years represented by the historic outline given above. The Howard Sunday School

and the church maintained their separate and independent organizations, but worked together in perfect harmony. Both have held true to the ideals of the ministry-at-large as expressed by Joseph Tuckerman. The central motive and aim have been religious. It has been from first to last a work of inspiring men with the Faith and Hope and Love of the Christian religion.

With this, however, has been joined a wise and tender philanthropy which recognized that men have bodies as well as souls and that physical causes often lie back of moral and spiritual poverty, and that a change of material conditions must often precede any more radical reform. Very early in the history of the Sunday School we find mention of a "Sabbath School Benevolent Association" for the assistance of needy and destitute children. This was composed of certain "female teachers," and in 1832 a fair was held and later a concert given to raise funds for its special work.

But by far the most interesting and important source of charitable aid was "The Tuckerman Sewing Circle," which was formed in 1827 by a few of Dr. Tuckerman's friends and relatives for the purpose of making clothes for the poor in whom he was interested.

This society is in active operation today after seventy-three years of successful service. It has been the mainstay of the ministers-at-large, at first furnishing clothing, but later raising money, by sales of useful and fancy articles, for their philanthropic work.

The unostentatious fidelity and unfailing genorosity of this society call for our heartfelt gratitude. It has numbered among its officers and members some of the noblest women of this city, and the fact that it has continued its benovelent work for seventy-three years testifies to their loyalty.

Organized at first to assist Dr. Tuckerman, and continued for the benefit of his successors, its bounty has been distributed for many years, through the ministers of Bulfinch-Place Church, to the various ministers-at-large, for their charitable work.

To the Executive Committee of the Benevolent Fraternity of Churches in the City of Boston:

In regard to the work of the past year, your minister would submit the following report:

It has been a year of decided encouragement, though revealing

more clearly than ever some of the difficulties and problems attending such a work. We have done more and better neighborhood work than for many years. The proportion of such persons attending the Sunday School and Evening Services is greater, while the total attendance has not decreased. Miss Stokes, our Friendly Visitor, reports at least two hundred outside families as belonging in a sense to our Parish, though we rarely if ever see any of their members within our doors. They are neighborhood families to which we minister regularly in our capacity as ministers-at-large, and to which the cheerful and inspiring influence of our church extends. From time to time some of these families come into closer fellowship and are counted among our regular attendants. But, even when clearly on the outside, they come within the legitimate field of our service, and we rejoice in the opportunity they give for this ministry of Christian love.

But this enlarging opportunity in the neighborhood (by which we mean the West End) makes us more fully conscious of a problem which ought soon to be faced. The present situation of our church is becoming more and more unfortunate, on account of its immediate surroundings. The character of Howard Street, and Bulfinch Street; the erection of the eight-story hotel on Bulfinch Place; the increasing noise in the streets and the disagreeable crowds becoming more frequent and annoying; these conditions have brought about a situation similar to that which led to the giving up of Pitts-Street Chapel, thirty years ago, and are making it evident that the time is rapidly approaching when the present church must be abandoned and a new building erected in a more suitable locality, not only pleasanter and more attractive, but where the surrounding influences would be morally elevating and wholesome.

It is a mistake to suppose that the people whom we are trying to lift up do not feel the atmospheric influences of the neighborhood into which they are invited for their worship. The present situation of our church is depressing. We need sunlight; we need a healthy atmosphere; we need surroundings which will be uplifting; and we feel this all the more because we are more than ever hopeful of continuing to be a power for good in this the oldest part of our city. Many other reasons might be adduced for our hope that the desired move may be made and at no distant day.

We number in our Sunday School two hundred and forty-four scholars and teachers. The largest attendance was on Easter, when there were 184 present. We have about two hundred families actively associated with the church, though many of these live so far away that their attendance must necessarily be irregular.

I have already referred to the large number of families outside the regular Parish but over whom we exercise a helpful influence. This means that in one way or another we come into touch with a great many people, one may safely say fifteen hundred. Nor does this estimate take into account the Summer Playroom for children, nor the Home Library Circle, nor the people whom the minister meets when called to funerals or weddings. Of the former, Mr. Eliot has attended forty during the year, of the latter, twenty-one.

No change has been made in the regular Sunday Services, but the tendency has been to centralize the work more than ever about these.

Special efforts have been made to increase the attendance at Sunday School and at the Evening Services. These have met with considerable success. The young people have been very faithful to the Guild (meeting every other Sunday), and many of them are equally faithful to the alternate "Evening Services."

The exercises of the Guild have been conducted principally by the members themselves, and those of the Evening Services by Mr. Shurtleff and Mr. Eliot. By the adoption of a simple ritual and the substitution of the cabinet organ for the piano, greater regularity and dignity have been gained.

A praise service is held every Sunday evening before the regular meeting begins, and we have sought in every way to deepen the spirit of devotion and reverence.

Our principal service for Public Worship continues to be held on Sunday afternoon at 3.15 o'clock. The Communion Service is held on the first Sunday of the month. The church has been open every Sunday during the year (evening services only during July and August).

During the other days of the week, the work has been carried on much as in previous years. The following is a list of the regular meetings:

Teachers' Meetings	Twice a week
Religious Conference . . .	Every Thursday Evening

Evening Classes . . .	Friday and Saturday Evenings (Discontinued since Christmas.)
Children's Afternoon	Every Saturday
Red, White and Blue Club . .	Every Monday Evening
The Men's Club	Once a month
The Women's Alliance	Twice a month
The Eliot Sewing Circle	Every other Friday
The Unity Club, Sunshine Makers, Comfort Carriers, Round Table Club and several other Lend a Hand Clubs	Weekly or Fortnightly
Entertainments:	Once a month

One Teachers' Meeting has studied the Gospel of John (taught by Mr. Winkley), the other, the Life and Work of St. Paul (taught by Mr. Eliot). The Thursday Evening Conferences have gained (slowly) until they number from fifteen to twenty-five in attendance. The Evening Classes have been discontinued, after several years of success, on account of a decided falling off in the demand. The Children's Saturday Afternoon was started after the Christmas Holidays to meet the needs of neighborhood children. About twenty have attended and received instruction either in singing, cooking or housework. The Men's Club has met regularly, interesting addresses having been given by Dr. Hartwell upon "Public Baths," Mr. Meyer Bloomfield upon "Boys' Clubs," Mr. Frederic L. Haynes upon "The Tenement House Problem in Boston," and Mr. A. E. Winship upon "America's Mission." The Women's Alliance began the year with a fair, which added over three hundred dollars to its treasury. Of this, one hundred was promptly given to the church, and other sums have been voted for Unitarian work. At the regular meetings, addresses have been given by Rev. E. R. Shippen, Mrs. Mary S. Howes, Mrs. E. H. Atherton and Miss Lillian Freeman Clarke. The Alliance has made the church a member of the A. U. A. by paying a small contribution annually to that organization. The various clubs have held their meetings regularly and successfully. The Red, White and Blue Club celebrated its 100th meeting on Nov. 27th by inviting its friends to a social reunion. It was a great success. The Sunday School room was handsomely decorated with flags and flowers. Interesting reports were made by members

of the Club, and addresses by General W. W. Blackmar and Rev. Charles G. Ames. A welcome was given to the members of the Brighton "Red, White and Blue Club," a sister organization of recent date, and the enthusiasm shown throughout the whole meeting was inspiring. The Unity Club has given two "Dramatics" during the season. The Eliot Circle has been helpful with its sewing, and each one of the other clubs has found some good thing to do in addition to its good times. We believe in the clubs; we believe in sociability; we believe in meetings and entertainments which will cheer the heart and give a natural expression to the best social instincts. Much of this good may be accomplished by the clubs and their meetings, as well by our monthly entertainments and the good times we plan for Christmas, and by our Festivals at Harvest and in the Spring. To bring good cheer is one object of a church, and especially of a church like ours. We were glad to know that so many were helped at Thanksgiving by our remembrances, and again at Christmas and Easter. From fifty to seventy families were made happier on those Festival days by gifts of flowers, by letters or by more substantial tokens of our interest.

The chief work of the year belongs of course to the busy winter months, but the summer is also fruitful of good results. The playroom was kept open for its fourth season and was attended by a hundred children every day for eight weeks (July and August). Two trained teachers were in charge and the usual programme of kindergarten songs, games and occupations was followed. We are convinced that it is well worth while to keep these off the streets even for a short time each day, and to hold them up to a higher standard of cleanliness and order than that of their usual summer surroundings. The Flower Work, carried on as a branch of the Mutual Helpers' Flower Mission, began in May and continued into October. Over six thousand bunches of flowers were distributed. The children of the playroom received them once a week, but the greater part was distributed by Miss Stokes and Miss Jones, or under their supervision, to people of the neighborhood. As already mentioned, the church was open for one Service on Sundays, and every day (9 to 12) for visitors.

One of the most significant and helpful events of the year was the New Year's Reception, when Mr. and Mrs. Eliot and their assist-

ants welcomed the members of the Parish to a social reunion. A New Year's Letter had been sent by Mr. Eliot to every family, and in response over two hundred persons attended the reception. At an early hour the company was called to order by Mr. Eliot to listen to informal reports of the church work. These were given by those best acquainted with the various departments, and proved to be most interesting to all present. It was a surprise to many to learn how much work was going on, and it was inspiring to all. We felt that a new feeling of pride and responsibility, and a spirit of loyalty to the church and its work, must have been awakened in every heart.

Before closing this report, I wish to express my hearty appreciation of the many helpers and friends who have come to our assistance during the year. In this work, my regular assistants, Miss Jones, Miss Stokes and Mr. Shurtleff, most heartily join. Of these faithful workers themselves, I am happy to say that their service has been most conscientious and effective, and that we have worked together in perfect harmony.

To the members of the Howard S. S. Club and the Tuckerman Sewing Circle, and to personal friends who have helped us so generously, financially or in other ways, and most of all to our beloved Mr. Winkley, we give most hearty thanks.

It would have been impossible to have carried on our work successfully without their aid, and the friendly interest they have manifested has been a constant inspiration. As we look forward to the future, our hope rests in no small degree upon the assurance of their strong support.

Respectfully submitted,

CHRISTOPHER R. ELIOT.

BULFINCH-PLACE CHURCH SUMMER WORK, 1900.

The church has been open every week day during the summer from 9 to 1 o'clock, and the minister, or one of his assistants, has been there to receive callers or to attend to any business that might arise.

During July and August, the Playroom for girls and younger boys has been in session every day from 9 to 12, in charge of two teachers, who led the children in kindergarten songs and games. The average attendance was 117. The discipline was excellent, and we feel that the influence of the Playroom in keeping the children to a certain extent up to the public

school standard of order and cleanliness was very considerable. At least once a week they received bunches of flowers to carry home, and occasionally candy was distributed. On August 31, the children (95 in all) went down the harbor upon one of the Randidge Fund Excursions.

Our branch of the Mutual Helpers' Mission has been faithfully maintained, and from the first of June to October large baskets of flowers have been received, made up into bunches and distributed personally among the families in the neighborhood, especially where there was sickness. A full report of this flower work would include a long list of calls and many a story of beautiful sympathy and gratitude, Our special thanks are given to our friends in Belmont, Gloucester, Braintree, Pembroke and elsewhere, who have so kindly and patiently done their part in picking and sending us the flowers.

Sunday services have been kept up during the summer either in the afternoon or evening. The attendance has been small (about 25), but we have at least avoided the reproach of having closed the church entirely. The following ministers generously gave their services during Mr. Eliot's vacation: Rev. R. W. Boynton, Rev. Benjamin A. Goodridge, Rev. H. H. Saunderson, Rev. Charles F. Russell, Rev. George E. Littlefield and Rev. Frank S. C. Wicks.

The principal entrance to the church (halls and stairway) has been thoroughly renovated and made to present a much brighter and more cheerful appearance. Cocoa matting has been laid in the halls and on the stairs. The money for these improvements (about $75.00) was raised among our own people by the "Eliot Sewing Circle," encouraged by Mr. Shurtleff and Miss Stokes.

On the whole, it may be said that the summer work has been very satisfactory. The special needs of our Parish have been met so far as we know them.

The sick have been visited and many friendly calls have been made. A great many people have called at the church for advice and sympathy or other aid, and we trust that they have not been disappointed.

Because of our "Open Door," the Playroom, the Flower Mission, the Sunday Services and our personal ministry-at-large, we believe that the church has exerted an influence by no means slight and always for good.

We look forward with good courage to the winter's work about to begin.

CHRISTOPHER R. ELIOT.

UNITY CHURCH.

Historic.

The beginning of the work of Unity Church in Washington Village is traced back to the year 1854. Rev. Joseph E. Barry, who was at that time connected with the Children's Mission, organized a Sunday School, to which all persons, irrespective of denomination, were invited. Eight teachers joined him in the work and a school of seventy was gathered. Fifteen months later, in the summer of 1855, the further step was taken of organizing a church society. It took the name of "The Washington Village Christian Union Society," and the bond of union. as found in the constitution, is "with the Bible as our guide and basis, we do form ourselves into a society which shall be free and independent of all sectarian bias or control."

Lacking a better place of worship, meetings were held for a time in a carpenter shop, and later in a school building. During the first two years, however, money was raised to buy a lot and put up a building. On June 1, 1857, the building was dedicated, and Rev. Edmund Squires was installed as the first minister. He continued in the work for four years. It is in 1858 that Mr. Squires makes his first report to the Executive Committee of the Fraternity, and in all his reports he speaks with glowing enthusiasm of the circumstance that people of many denominations were working and communing together in the chapel. He was invited, two months after the dedication of the chapel, to give a part of his time to the work of the specific aims of the Fraternity, the ministry-at-large. He had, up to this time, been doing the work as the representative of the Children's Mission. But, in 1859 the property was transferred to the Fraternity, and from that time onward it was conducted by the Fraternity, improvements being made in the property as the needs of the society demanded. In 1861 the secretary of the Fraternity comments curiously on the resignation of Mr. Squires, because of "a supposed necessity for entering into new ecclesiastical relations," and we miss the quaint accounts of the activities of this zealous worker.

During the following years there was a gradual change in the aims

of the work of the Union Chapel. Churches of distinct denominations grew up in the neighborhood. In the chapel the non-evangelistic features of the work were replaced by educational efforts, as, for example, when the Wednesday Evening Prayer Meeting became a Bible Class. The change of name from Union Chapel to Unity Chapel was natural; and later it was called Unity Church, and became distinctively Unitarian.

After Mr. Squires resigned, Rev. A. S. Ryder was chosen to be minister, and he was succeeded in 1868 by Rev. James Sallaway, whose term of service was the longest in the history of the church, being sixteen years. During this time the Sunday School room was built and other extensive improvements in the property were made. The library for the Sunday School was bought and added to the equipment.

During these years, too, there came a period of unusual energy and activity among the people of the church, which issued in a fair that lasted for nine days. Then the money was changed to music by the people buying a pipe organ for the church, and therein they greatly rejoiced and to this day they speak of it with pride.

But even long pastorates end, and, after Mr. Sallaway resigned, Rev. William H. Savary was appointed. His term of service was from 1884 to 1893, which brings us to the recent history of the church. Mr. Savary was the first minister to occupy the parsonage, a great addition to the church property.

But there were changes going on all about that influenced irresistibly the course of events. Years before, a far-seeing minister of the church forecast this in his annual report. Social conditions were gradually changing. The movement began when the "Village," as many of the older people still quaintly called it, was sparsely populated, and when all about the little building was the village green. Early workers expected to see a self-supporting parish as the population increased. But prosperity never reached that high water mark. The time came when tenements and cobble stones crowded out the grass, and when a foreign population became a large if not indeed the dominant element in the region where the church did its work. Mr. Savary was succeeded by Rev. John Tunis, who thus faced circumstances that were gradually becoming harder. And he had also to meet bravely in the church work internal difficulties,

which for a time threatened to be more serious than time has proved them to be. But the story of his experiences is pathetic, especially as his death came very soon after the end of his short pastorate.

The next pastors were, Rev. Herbert Whitney and Rev. Mary T. Whitney. A very extensive effort was made, especially during the pastorate of the latter, to adjust the work to the new social conditions. In 1898 Rev. Clarence A. Langston was appointed pastor, and his term of service continued till the present year. He drew the different elements together. Studying the situation, he found that most of the people who had been the constituency of the church in its days of greater prosperity were gone. Death and departure had not only thinned the ranks of the working force but had lessened very much the influence of the church. More and more outside effort and money were needed to continue the church, with constantly decreasing usefulness.

The result was that Mr. Langston, having a call to another pulpit, resigned, and the Fraternity decided to change the work. It was easy to make an advantageous sale of the property, which was done at the beginning of this year, and in a few months the transfer of it to its new owners was completed. Comparatively little of the old building now remains, and it has been turned to other uses. So here, for us, its history ends. But its influence on the lives of people, and the spiritual results of the work that has been done in it, can have no end.

To the Executive Committee of the Benevolent Fraternity of Churches in the City of Boston:

In the last annual report on the work of Unity Church in Washington Village, your attention was called to certain public works then under construction, namely, the building of the Strandway between City Point and Columbia Road and the relocation of the Old Colony railroad, which when completed would affect the character of the neighborhood in which the church is located, and so have even a direct bearing on the problem which the work of Unity Church has presented to you. That problem you have anticipated by voting to change the centre of your work from the present location to the corner of Dorchester avenue and East Cottage street in Dorchester. This change was imperative. The character of the population in Washington Village makes it practically impossible to maintain a flourishing church on the basis of the Protestant religion. The loyal

supporters of the church realized this and they are to be commended for their courage in voting to surrender a place of worship which has become sacred to them by reason of long associations.

The new location is in the centre of a large and growing population with but one other Protestant church within a radius of about one mile, and is at the same time within easy reach of the old parishioners. So in moving you lose nothing, and have every prospect of gaining much.

One matter ought to be mentioned in connection with the change which might for obvious reasons fail to attract your notice. I refer to the almost unprecedented despatch which you have employed in making the change. I venture to call your attention to the fact, and especially the attention of the constituency, that within three months after the vote of your board and the people of Unity Church to sell the old property and buy elsewhere, the present property was sold, a new lot was bought, plans for the new church were practically completed, and my successor was engaged. Your despatch has made a most favorable impression upon the people.

In retiring from the ministry-at-large to take up work elsewhere, I wish to express my cordial appreciation of your sympathy and support and to record my regret that circumstances take me away from the work at this particular time.

Rev. H. H. Saunderson, who follows me, is well fitted to carry out the new plans.

Respectfully submitted,

C. A. LANGSTON.

UNITY CHURCH SUMMER WORK, 1900.

In accordance with the terms of the sale of the church building, the keys were handed to the new owners the first of July. But in spite of this the work was continued successfully. The chapel of the Methodist Church, near at hand, was obtained for the Sunday School, and the school was transferred there without interruption. The Boston School Board granted the use of the yard of the John A. Andrew School for the Summer School. One hundred and fifty-two children were enrolled in the school. There were games, a sand garden, embroidery work, etc. It was under the charge of the same teachers who have conducted the Summer School for a number of years, and they consider this the most successful season. On account of rain the annual excursion was spoiled, but many children have had the pleasure of the car rides of the Fresh Air Fund. The Mutual Helpers' Flower Work was maintained again this summer, the distribution of flowers being carried on from the house of the librarian of the Sunday School instead of from the church.

H. H. SAUNDERSON.

THE MORGAN CHAPEL.

To the Executive Committee of the Benevolent Fraternity of Churches in the City of Boston:

Since I have had personal supervision of the work of the Chapel only one-fourth of the past year, I have asked Rev. J. L. Seaton, my associate, to write the annual report. I desire, however, to commend his wisdom and faithfulness; together with the never-tiring zeal of Miss E. S. Emmons, our Unitarian-Methodist missionary; also the fidelity and tact of Miss M. C. French, superintendent of the Employment and Information Bureau; the indefatigable labors of Mr. Gamlin, our model sexton and class leader; the gentle ministry of Mrs. Gamlin, who has toiled in our mercy and help work; the incessant and every way superior work of Miss Edna C. Brown, our visiting deaconess and indispensable children's worker; the inspiring service of Miss Wiles, also from the New England Deaconess Home, who has rendered such timely and efficient service in music and our women's relief work; Mr. F. C. Moore, our tireless Sunday School Superintendent; Miss Mary Fagan, our most efficient superintendent of the day nursery, and her excellent assistant, Miss Grace Brown; Miss Lucy Wheelock, who has again generously been responsible for our Kindergarten, and Warren W. Adams, who has efficiently directed our School of Music. With such a superb staff of workers, all working together in heartiest co-operation, we are not surprised that there has been so much success the past year. We confidently look forward to greater triumphs in the future. Our united prayer is "Give us adequate facilities for our work; 'give us room according to our strength.'"

Respectfully submitted,

E. J. HELMS.

Historic.

Morgan Chapel represents a religious and philanthropic enterprise unique and unparalleled. A brief resume of its history and present status may be of interest to the readers of the annual report.

The chapel received its name from Rev. Henry Morgan, who pur-

chased from the Church of the Disciples, June, 1868, its former house of worship on Indiana Place. Mr. Morgan remained in charge of the work till his death, March, 1884. By the terms of his will the property was given to the Benevolent Fraternity of Churches under the condition that the pulpit should be supplied by a Methodist Episcopal minister from the New England Conference. In case this condition was not met, or the Fraternity refused to accept the trust, then the entire property was to pass into the hands of the Boston Y. M. C. A. Happily this contingency has never arisen, and the work has been carried on harmoniously by the combined Unitarian and Methodist forces.

Under the new arrangement, Charles J. Bishop, of sainted memory, moved his mission into the chapel. The first pastor was Rev. C. L. Gould. He was followed by Rev. Willis Jordan, Rev. B. J. Johnson, Rev. E. P. King and Rev. I. B. Schreckengast. Under each of these men the results were gratifying, yet the methods used were too conventional to reach the people of the immediate neighborhood. Not a new gospel, but a gospel in new form was needed. This was met, in part, by the appointment of the present pastor, April, 1895. Since then methods have been varied as circumstances demanded, but the peculiar features of an institutional church have been dominant. At the centre of every activity is religion. Every kindly work is done in the name of religion. Yet not every means employed is distinctively religious. We are "made all things unto all men, that we might by all means save some." The work in its outlines will now be indicated.

REPORT FOR THE YEAR.

Religious Work.—On Sunday seven different meetings are held. That means that the entire day is occupied with religious services. The Sunday School, with an enrollment of 234, has an average attendance of 160. The evening evangelistic service is one of the best of our meetings. The attendance ranges from 150 to 300. Important results, which cannot be reduced to figures, are accomplished in these Sunday services. Our work is largely among transients who come and are healed, but quickly pass beyond our reach. These, however, are God's children and we are content to

know that they are helped, though they do not become members of our church or even return to give thanks.

Tuesday night three class meetings of the church are held. One of these is quite remarkable. It is a children's class meeting. The children take part in the religious observances with as much zest and intelligence as many of the older people display in their own meetings.

During the year four special revival seasons have been observed. Through them religion has been made a practical reality to a large number of people. It ought to be noted, also, that our doors are open fifteen hours daily, and the religious work goes on during all this time. A word of spiritual comfort accompanies the material aid which we are constantly furnishing. The results justify our efforts and inspire us to greater ones.

TEMPERANCE WORK.—Wednesday night of each week the Total Abstinence Guild meets. This year has been a remarkably successful one. On Saturday night, during the winter, a concert is given, followed by a gospel temperance meeting. These meetings also have enjoyed unusual success during the year. Not a greater number have been reached, but the work seems to have been more thorough. In addition to these two meetings, our doors are always open — and also our hearts — to men who wish to reform. Large numbers are helped in this personal way. By these three agencies upwards of 500 men have been induced to sign the pledge during the year. The proportion of these who really reform is large.

EDUCATIONAL WORK.—The Kindergarten has had a prosperous year. The enrollment is 30, the average attendance 20. The teachers have been furnished by Miss Lucy Wheelock.

The Industrial School has flourished, under the management of Miss Wyman. Miss Kate Hobart, who has long been superintendent, relinquished that position because of other duties which demanded her attention, but she still maintains her interest in and helpfulness to the school. The number of students exceeds 200. The average attendance is 135.

The School of Music continues its work among the aspiring poor. Many, who could not pay conservatory rates, here receive the best instruction at merely nominal prices. Prof. Warren Wesley Adams is director. With him is associated a faculty of competent teachers.

Classes in Oratory have met during the fall and winter months under the instruction of Miss Laura A. Lambert. The good results are distincly apparent.

PHILANTHROPIC WORK.—The Nursery has enjoyed a thoroughly successful year. The number of children now on the books is 35. The average attendance is 30. During the year 65 different families have had children in the Nursery. The children were given a summer outing of two months at Cliftondale and Beachmont. Even with that additional expense the cost in our nursery is only about one-half per capita of that in any other nursery in the city. This speaks well for the management of the superintendent, Miss Mary Fagan.

The Employment Bureau has furnished a large number of permanent positions, and temporary labor for hundreds. Besides this it does much humane work in directing strangers, and befriending the unwary, a work which cannot be stated in figures.

The Relief Department gives help to men and women who are in immediate need, and allows them to pay for it by sawing wood, sewing and cleaning. Its motto is, "If any will not work, neither shall he eat." Over 600 people have received aid through this department during the last twelve months.

The Visitation Department is mainly in charge of our Deaconess, Miss Edna C. Brown. Her labors are incessant and her calls almost innumerable. She carries help to the sick, the infirm and the aged. The warmth of woman's love and sympathy are added to the material aid. Hundreds call her blessed.

SOCIAL WORK.—This is not extensive. We look for enlargement in the near future. A monthly social is held in which all the members of the congregation join. Occasionally we have a special social evening. Besides these, the children are given one afternoon each month for a social gathering. We look forward to clubs and social circles as a means of increasing and enriching our social life.

The work of the year has been made possible, first, through the self-sacrifice of the missionaries at the chapel. Particularly we wish to mention Miss Emmons. Though in her 82d year, her zeal, faith and unfailing cheerfulness are sources of help and inspiration to us all. Among God's choicest spirits we number our beloved sister and co-worker. Second, the work has been successful because of the generous support given to us. This needs to be large, for the poor

are ever with us, and the demands they make are heavy. Through the Tuckerman Fund we have been able to help many who were destitute. We need more money, more helpers and better facilities. For all that we have received we are grateful to our friends and a benign Providence, yet we call for more. Mercy drops have fallen upon us, "but for the showers we plead."

Respectfully submitted,

J. L. SEATON,
Acting Pastor.

MORGAN CHAPEL SUMMER WORK, 1900.

Some branches of the regular work were omitted this summer, owing to the uncertainty as to the projected building operations. The most important departments went right on with perhaps more satisfactory results than ever before.

OUTINGS.— Several large picnics furnished diversion and recreation for young and old. 340 children were taken to Long Island at one time, and over 100 at another. A large number of the younger children were given a picnic at Medford by the ladies of the Protestant churches. The best and largest picnic was at Allston, given by the united churches. Over 500 men, women and children were there.

In addition to these picnics, fresh air tickets have been issued to the old and sick, and country boarding places have been furnished for ten days or two weeks to sickly children.

The most important outing was that of the Nursery at Spencer. 45 children, from 18 months to 9 years old, were kept there for ten weeks. The change in them is indescribable. One mother did not know her own child when he was returned to her. The expenses were met by voluntary contributions, which were much more generous than they would have been if the Nursery had remained in the city.

An account of the outing appeared in "Zion's Herald" September 12.

SOCIAL WORK.— The King's Daughters have maintained their regular meeting during the hot months. This gave opportunity for the young women to meet with and help each other.

The Excelsior Brotherhood did a similar work for the young men. It has given them healthful diversion and society during the most lax and perilous months of the year.

The children have met weekly for both social and religious purposes. In part, the difficult task of caring for the children during the hot weather has been compassed.

The adult members of the church have met in a monthly social, something that has never been done before. The result has been to

keep them together at the time when there is the greatest inclination to scatter.

EDUCATIONAL WORK.— About all that has been done in this line is to send out books and magazines through the neighborhood. It is hoped that in this way a taste for good reading will be formed and cultivated. The outlook is encouraging.

RELIGIOUS WORK.— The religious work of the chapel has been carried on with unabated vigor. Daily attention has been given to the numerous callers. On three evenings of the week regular meetings have been held. Once each month, before the Sacrament of the Lord's Supper, three nights have been given to special inquiry and prayer, as a preparation for the holy rite. The observance has been distinctly helpful.

The Sunday Services have included the morning prayer meeting, preaching service and Sunday School; in the afternoon the cottage meetings, children's meeting, young people's meeting and evangelistic service. A stereopticon has been used at the last named meeting with great success. The house has been crowded every Sunday night, even during the hottest weather. The indications point to many permanent good results from these illustrated sermons.

In general, the work for the summer has been highly satisfactory. We look for ever increasing successes in this labor of love among God's children.

Respectfully submitted,

J. L. SEATON,
Associate Pastor.

REPORT OF THE NORTH END UNION.

Historic.

In the year 1838 a few old families moved from the North End of Boston to Chelsea. This movement was a hint of the exodus which began just ten years later.

The building up of "Boston Neck," and the incoming victims of the Irish famine were precipitating causes.

Only 1,769 "foreign passengers of every description" came to Boston by boat in 1838, but in the years of '49-50, 70,000 foreigners landed at the port of Boston, seven-eighths of whom were Irish, and it is estimated that one-sixth remained here.

This tide has never ceased since that day, only changed in character.

The North End, more than any other section of the City in the beginning, gave them shelter, and those who remember the North End of that early day may well say, "our inheritance is turned to strangers, our homes to aliens." The gardens once famous for their fruit and the back yards have been built upon with little thought of sunlight or air. Into these congested tenements and into the houses of Everett and Revere were packed the thousands who fled from poverty to find a home here.

While a majority of these brought strong hearts and willing hands, yet large numbers of them were not only in the depths of poverty, but many of them were steeped in pauperism, or given over to intemperance and crime.

Into this section and into these conditions the Benevolent Fraternity of Churches sent the Rev. Mr. Scandlin in the fall of 1854, the beginning of their work at the North End.

The Upper Hall of the Old Hancock School Building, now Police Station No. 1, was secured for Sunday Services, and later they had the exclusive use of it. In December, 1856, better accommodations were found at 164 Hanover Street.

Rev. Mr. Scandlin, who resigned in the spring of 1858 on account of ill health, was succeeded by Rev. Mr. Gerry, who devoted himself

to the work for twenty-five years. Mr. Gerry resigned July 1, 1883, and was followed by Rev. Mr. Heywood.

The second removal was made in August, 1876, from No. 164 to 175 Hanover Street.

In the Spring of 1884, the "Parmenter-Street Chapel," then known as St. Mark's Chapel, was bought of the Episcopalians and was improved by the expenditure of about $5,000.

Mr. Heywood resigned in December, 1886, and from that time until October, 1888, Mr. Charles Hurd was employed.

After the resignation of Mr. Hurd, Mr. Fred Chandler was put in charge of the work until November, 1890, when Rev. Mr. Green was engaged, who remained until January 1, 1892. This in brief is the order of succession of those who have had charge of the "Hanover Street Mission" and the "Parmenter Street Chapel."

A vast deal of work was done in feeding the hungry, clothing the naked and being a present help in time of trouble, yet these were but adjuncts to the main purpose of giving religious instruction and the gathering together the unchurched into a church home.

How difficult it was to do distinctively church work is shown, even as far back as Rev. Mr. Scandlin, who says in his second report:

"The ministry to the poor requires much higher qualifications than I supposed when I undertook it. The knowledge which must be acquired of our penal, charitable and reformatory institutions and the arrangements which must be made for the relief of suffering and the reformation of the vicious leave but little time to prepare for the work of direct religious instruction."

These difficulties were accentuated as the years went by. The industrious, self-respecting American poor were moving away, and the less sober and the less industrious foreigners were taking their places. Then came the Russian Jew, temperate, industrious and law-abiding; educated in his own school. Orthodox in religion, holding strictly to its observances, and withal as exclusive and self-centred in his social life as centuries of persecution could make him.

Then came also the Italian peasants from rural Italy; hard working, frugal, ignorant, many of them unable to read and write their own language, but anxious that their children shall be educated. Their Southern blood sometimes wreaks vengeance upon their own, but are

rarely in court for other misdemeanors, and seldom arrested for drunkenness.

Both the Jews and Italians, through industry and close economies, have possessed themselves of the homes of the less frugal Celts, thus keeping the wheel of Fortune ever turning.

These changing and changed conditions were fast bringing the conviction to the Fraternity that so much of their work as related to religious instruction and church service was becoming more and more wasted energy. Had they not comprehended the work yet to be done, and had they not believed in the possibilities of other methods, the Parmenter-Street Chapel would undoubtedly have been sold at that time.

That it was not abandoned and that a radical change was made in its methods was due, more than to anyone else, to Rev. Stopford W. Brooke, minister of First Church, who had been identified with the "Social Settlement" movement before he left England, and was therefore familiar with it.

If space allowed it would be interesting to show the points of contact of the "Ministry-at-Large" with "Social Settlement" work, how close Tuckerman and other pioneers of Fraternity work came to Edward Denison and Arthur Toynbee.

Rev. Mr. Scandlin, in his report of 1856, says: "I wish to commence a missionary movement on a small scale in the lowest and degraded portions of the North End. I would recommend the opening of a small reading room in which interesting and amusing books might be read, or where interesting lectures might be given. Such a movement would give one a settlement among them where he could gain some knowledge of their individual character and be able to make more effective efforts for their reformation."

So much of the methods proposed in the change had become a part of the general policy of the Fraternity that the further transition was readily accepted.

In December, 1891, the Fraternity passed the following vote:

"That the plan outlined by Mr. Brooke for the Special Committee on Parmenter Street be generally approved; that a committee consisting of Mr. Horton, Mr. Brooke, Mr. Mead and Mr. Birtwell be approved with power to carry it out, and that the Fraternity will

consent to provide $1000, besides heating and lighting, towards the expense of the enterprise for the first year."

The gentlemen above named were thus constituted the Board of Directors of the new work. The name of the "Parmenter-Street Chapel" was changed to the "North End Union," and a layman, Mr. Samuel F. Hubbard, was engaged as superintendent.

The preaching service was given up. The Sunday School, Gymnasium, Saturday Morning Sewing School and other classes were retained, and various other activities added.

Young men, eighteen years of age and over, were admitted to membership in the Union on payment of fifty cents a year.

In March of this same year, the "Children's House," started two years before by the Massachusetts Emergency and Hygiene Association, was consolidated with the Union. About this time the names of Miss Ida Mason, Miss Ellen M. Tower, Miss Julia W. Frothingham, who had been a constant and devoted worker since 1879, Mr. James W. Tufts and Mr. Samuel F. Hubbard were, by consent of the Fraternity, added to the Board of Directors.

The work of the first year was considered an experiment, but, it having approved itself to the Fraternity, they decided to assume the responsibility and to continue it under the same management.

The story of the various changes and additions, the building of the plumbing shop in the back yard in the fall of 1893 and the opening of the Plumbing School the following January, the reconstruction of the building at an expenditure of nearly $12,000 in the summer of 1894, and the many problems which the Directors have had to meet, has been told somewhat at length in the various reports and need not be recapitulated here.

To the Executive Committee of the Benevolent Fraternity of Churches in the City of Boston:

The North End is no longer the "hard end" of Boston. It has its fair proportion of self-respecting, law-abiding citizens. The work of charity can be administered by existing institutions. The Synagogues and Catholic Churches have ample accommodations for their own. The adult Hebrews and Italians, who form the bulk of population, keep themselves closely within their own social circle.

What, then, is left for the North End Union to do?

When the Rev. Mr. Scandlin began his work here in 1854 there were 1240 children in the Eliot and Hancock Schools, today there are more than 4500 in these two schools, not to mention the pupils of the two parochial schools, all of whom are wedged into the same limited area.

It is among these boys and girls and the young people of the neighborhood, who are to be the fathers, mothers and citizens of tomorrow, that the Union finds its opportunity. They must be safe-guarded against the dangers which beset their formative years, and be so trained that they may be contributors to the welfare of society rather than a burden.

Modern education has accepted the idea that "the school is society shaping itself, and education is not a preparation for living, but life itself." Much as the public schools are doing, working along these lines, they can do only a fraction of the needed work in the prescribed twenty-five hours a week for forty weeks in the year.

Their work must be supplemented.

The remaining four thousand waking hours, which must have occupation, have in them enormous possibilities for good or ill.

It is characteristic of modern advancement in sociological thought that it seeks to study the basis of moral character, and the means of fundamental construction and reconstruction by observational study, or, as we may say, by making a scientific analysis of causation, diagnosis and treatment of moral good or evil.

We no longer place our chief reliance upon frequent admonitions, "don't lie," "don't steal," "don't fight," in the development of character. Character comes by growth; a thousand factors enter in. Tennyson has said: "I am a part of every man I have met."

Mr. Brockway, superintendent of the Elmira Reformatory, has recently said: "Reformation and prevention are to be accomplished not so much by the influence of persuasion 'to be good,' as by training to the habits of instinctive, quick adjustment to the true economic environment."

The most important additions made to the methods of education in these last years of the century, as relating to both intellectual and moral development, have been those studies dependent upon motor activity.

Sewing, cooking, kindergarten, Sloyd gymnastics represent the type of these new school subjects. Without exception they are admitted to have a moral bearing, much more direct in shaping youthful character than the regular school studies. Prof. Scripture, of Yale, referring to the objection that too little attention is being given to direct moral instruction in our system of education, says this criticism "can be met by introducing a system of character building based on a careful study of the means of developing truthfulness, honesty, carefulness, persistence, bravery, courage under defeat, and other qualities that go to make up a true man. The foundation of this system is to be found, I believe, in *character building* by *motor activity*." Athletics, sports, games and manual occupations are reckoned among the best developers of character.

This brief reference to the principles on which our methods are based will, I believe, give a better idea of the work we are trying to do than a detailed statement of the work itself.

Suffice it to say that the Union has followed along the lines of previous years, that it has improved the quality of its work by employing a larger number of trained teachers, and that it thinks it sees how not only more, but better, work can be done.

The most notable addition to our work during the past year is that of the School of Printing, made possible by the liberal contributions of generous friends. The school is fully equipped for all needed requirements, and its aim is to make better, rather than more, printers. The well-known printers, J. Stearns Cushing, H. T. Rockwell, H. O. Houghton, J. W. Phinney and George H. Ellis, very kindly consented to be its Board of Supervisors and to direct its work.

My sincere thanks are due to the Tuckerman Circle, who continue to be to us as an invested fund of more than $12,000 at four per cent; to Mr. Channell, my assistant, for his loyal co-operation; to Mrs. Channell, matron of the Children's House, for her unbounded enthusiasm and unflagging zeal, and to the many who have contributed of their time, efforts and ability to help make whatever success the Union has achieved.

Respectfully submitted,

S. F. HUBBARD.

NORTH END UNION SUMMER WORK, 1900.

For several seasons past the Union has maintained a Summer Playroom, where about 250 little ones, broken up into four groups, came to play under the intelligent direction of trained kindergarten teachers.

The Union felt obliged, however, to give up this work this year, primarily, because of the necessity of practising rigid economy, and again because the City opened the Hancock School yard opposite and did a similar work.

Our branch of the Mutual Helpers' Flower Work opened July 3 and closed September 7, during which time 2391 bouquets were made up and distributed, 1833 of which went to the sick and aged. Miss Barker, who has been appointed to succeed Mrs. Channell, had charge of this work, and was able to give all the time it required. This enabled her to make personal visitations, in some cases many times, thus verifying each name on the list and at the same time to assure herself that the choicest blossoms reached those most in need, and that every bouquet fulfilled the loving purpose of its senders.

One cannot properly estimate the value of this flower distribution except by going day after day into the homes of those who so eagerly receive the blossoms, and seeing them in their own various ways express their joy and appreciation. The children who assist in carrying the bouquets also derive much benefit and learn, not only the lesson of service, but a great deal about the proper arrangement of flowers, harmony of color, etc. Much assistance has been rendered by ladies from different towns sending baskets. Without this help as thorough and systematic work would not have been possible.

Miss Barker has also had charge of the outings for the children, which have been all too few, owing to the lack of car tickets. While the Boston Elevated Railroad generously gave us a certain number of tickets, for which our sincere thanks are due, as well as to the management of the Commonwealth Avenue Street Railroad and Norumbega Park, which most generously and freely granted every request, yet much more could have been done, had we had the facilities, in giving a day of good cheer to those who live in Sunset Alley.

S. F. HUBBARD.

PARKER MEMORIAL.

Historic.

Theodore Parker died April 3, 1863. At that particular time his congregation left Music Hall, Boston, and went back to the Melodeon; the place being required for business purposes, services were then held in the Parker Fraternity rooms, number 544 Washington St. In each case the removal from a larger to a smaller hall reduced the attendance, but the society continued to prosper. May, 1865, Rev. David A. Wasson was settled as minister. He resigned in July, 1866; succeeding Wasson's settlement, Rev. S. R. Calthrop occupied the pulpit for several months continuously, during 1867-1868. In December, 1868, Rev. James Vila Blake was installed and remained nearly three years, resigning in November, 1871. In this year it was decided to erect a Meeting House. This was the present building known as Parker Memorial, corner of Berkeley and Appleton Streets, which was dedicated Sunday, September 21, 1873.

Since that year, the followers of Theodore Parker maintained services under different ministers for sixteen years. The changes in the population, the death of leading members, and other contributing causes led to the conviction that some permanent disposition of the property should be made. Accordingly, in 1889 a transfer of the building was made to the Benevolent Fraternity of Churches, under a trust deed, defining quite fully the obligations which were to be assumed on the acceptance of the trust. It is stipulated that this structure, or its equal in value, shall be perpetuated under the auspices of the Benevolent Fraternity of Churches, in which the spirit of Theodore Parker shall be exemplified in broad progressive preaching, wise inclusive philanthropy and all kindred activities which belong to a liberal religious faith. The building is always to be known as Parker Memorial. On the occasion of the transfer, Sunday evening, February 3, 1889, public exercises occurred participated in by Rev. Samuel Longfellow, who offered prayer; by Mr. Moncure D. Conway, who gave the chief address on "The Transient and the Permanent in Theodore Parker's Teaching." Mr. A. A. Bur-

rage made the transfer in a brief address. The other speakers who participated were Rev. Edward Hale, Rev. Edward A. Horton, Mrs. Ednah D. Cheney, Rev. M. J. Savage and Rev. E. E. Hale, D.D.

The Benevolent Fraternity of Churches accepted the trust in good faith and has sought to carry out the purpose of the donors. Free public religious services, lectures, educational classes, clubs and helpful features have been developed at Parker Memorial through these years since 1889. Mr. A. A. Wordell was superintendent several years, and Rev. John McDowell succeeded him as minister; he resigned June, 1900. Some of the best volunteer work in the city has been given to the cause at this place. The same obstacles, however, which met the followers of Theodore Parker, are even more serious at the present time. The grave problem presents itself as to the possibilities of adequate success. But the property is valuable and the trust well defined. The legacy will be well guarded and the wishes of the donors will be faithfully carried out.

To the Executive Committee of the Benevolent Fraternity of Churches in the City of Boston:

In recording the work done during the year at this centre, I am indebted largely to Miss Whipple, for information; in small degree only to my own observation and share in these labors. The first half of the summer work of 1899 was conducted under Mr. Wordell's superintendency, and the latter part by Miss Whipple. There was a morning kindergarten every day, except Saturday, having a membership of 25, and an average attendance of 15. The teacher, Miss Noyes, kept alive the interest of the children all through. In the afternoons during August, Fraternity Hall was used as a playroom, and an average of 35 children attended. In connection with the Fresh Air Fund, there were nine excursions into the country, consisting of parties of 71 each. The members of the Mothers' Club had two excursions. Acting in connection with the Boston Fruit and Flower Mission flowers were taken to many sick rooms and cheerless homes. There was a large distribution of ice; 312 orders were given away, figuring 7800 lbs. It is pleasant for me to state how often I have heard the children speak with grateful remembrance of the kindness of Mr. Wordell.

Mr. Wordell having retired from the position of superintendent

the first of August, and his successor not taking hold until January, the task of organizing the winter work fell to Miss Whipple, in which she had the constant help and advice of the Executive Agent, the Rev. Edward A. Horton. That the work during the interregnum went smoothly is creditable to the assistant, and to Mr. Getchell, who gave her all the help he could. Miss Whipple well deserved the fortnight's holiday granted her early in the year.

On Sunday evening, January 7th, 1900, the Rev. John McDowell, late of Leeds, England, was installed as minister of Parker Memorial. The service, largely attended, was of a most impressive character. The devotional service was conducted by the Rev. Christopher R. Eliot; the Rev. John Cuckson preached the sermon; the Rev. Charles G. Ames, D.D., offered the installing prayer; the Rev. Edward A. Horton extended a welcome and gave the right hand of fellowship; the new minister pronounced the benediction.

The work done at Parker Memorial may be classified as follows: (*a*) Educational, (*b*) Industrial, (*c*) Recreative and Social, (*d*) Philanthropic, (*e*) Religious. Many societies of kindred aim and spirit find free accommodation within its hospitable walls.

THE YOUNG MEN'S CLUB.— The good done by this club is merely negative; its members are kept off the streets, and it may be out of worse places. Failure has attended so far every effort to draw them towards study. It is a slight gain to have newspapers and magazines on the tables for their use. Among these are the "Transcript," the evening edition of the "Herald," and, by the kindness of the Rev. John Cuckson, London "Punch," the "Illustrated London News," the London "Graphic," "The Christian Register," and "The Outlook." Fraternity Hall would make an excellent newsroom, and as such might be of much service to our neighbors.

The Gymnasium classes have not been well attended, notwithstanding the ability of Mr. Weston and Miss Anderson as instructors, and the warm interest they have taken in their work. The reason of this want of success, Mr. Weston thinks, is the inadequate equipment of this department for our work as compared with similar institutions near by. He has made recommendations for your consideration.

THE DANCING CLASS.— This class is supervised with the greatest care. It closes punctually; it is kept exclusively for members, and

is self-supporting. The behavior and tone of the class are everything one could desire, and does not in any way jar with the spirit and higher aim of Parker Memorial.

THE SAVINGS BANK.— Deposits towards the end of the year had become very small. In February revival came, and now over $10.00 a month are put in the bank. If the children could be paid interest, say, one cent for $2.00 a month, a greater desire to save would be aroused. A yet greater help to hundreds of poor families would be the establishment of a Friendly Society, which for a small payment per member per week would secure doctoring in case of sickness, a weekly allowance when disabled by illness, and a certain sum in case of death.

THE PRINTING CLASS.—Four members of this class have during the year found positions in printing offices. By the proceeds of an entertainment given by the members in February, and with the money earned by executing orders for customers, the class is now ready to repay money advanced for the purchase of material. The class buys its own supplies, and does all the printing necessary to our work. The year's record does credit to the class and its teacher, Mr. Getchell.

THE MOTHERS' CLUB is one of the most flourishing and interesting of our many social circles. The meetings in our comfortable parlors for rest, and chat, and friendly intercourse are much enjoyed. During the winter there have been a few occasions especially interesting. One when Miss Horton, who presided at the piano, and Miss Sands with her violin, gave a musical evening, another when Mr. McDowell conducted a Christening Service, naming Marion Lucas; each member of the Club afterwards presented the baby with some memento of the occasion. Yet another when Miss Dowse talked about her harp, and gave in her unique way a Harp Recital. Mr. McDowell also gave two travel talks, one on "Australia," and another on "Jerusalem." Miss Whipple has charge of this Club.

The Paper Flower Making Class in Miss Beal's charge has done excellent work under her devoted and kindly direction.

The Thursday evening Lecture Courses have been on the whole well attended. In every case the small attendances are accounted for either by the circumstances of extremely bad weather, or by the fact that the lecture was not illustrated by the stereopticon. Grateful

acknowledgement is offered the gentlemen who, in every case, so readily and kindly gave their services.

1899-1900.		Subject.	Lecturer.	Attendance.
Dec.	7.	A Sportsman with a Camera, (Illustrated.)	Mr. W. L. Underwood,	150
	14.	South Africa . . .	Hon. G. F. Hollis .	250
	21.	Summer Trip to Greenland, (Illustrated.)	Prof. G. H. Barton,	200
	28.	Customs of the Chinese . (Illustrated.)	Mrs. M. K. Southwell,	150
Jan.	4.	From Mountain to Sea . (Illustrated.)	Mr. C. F. King .	175
	11.	An Hour with Nature . (Illustrated.)	M. A. H. Kelly .	150
	18.	A Trip to Australia .	Rev. J. McDowell .	100
	25.	Some Problems for the 20th Century . .	Rev. J. W. Austin .	45
Feb.	1.	Colorado. (Illustrated),	Prof. C. E. Fay .	45
	8.	Civilization *vs* Barbarism,	Rev. C. F. Dole .	50
	15.	Life in Australia . .	Rev. J. McDowell .	75
	22.	Washington's Birthday. (Lecture omitted.)		
Mar.	1.	Around the Black Sea .	Rev. Thomas Van Ness,	35
	8.	Nebular Hypothesis and Star Systems. (Illustrated),	Rev. J. Eells . .	100
	15.	Ruskin's Life and Teachings,	Rev. J. McDowell .	65
	22.	The Transvaal or Boer and Briton . . .	Dr. W. O. Perkins .	65
	29.	India, Its People and Modern Reforms .	Mr. B. Chandra Pal	40

An April course by lady lecturers is proceeding, having begun with an attendance of 300.

THE TEACHERS.—The staff of paid teachers has been one of entire efficiency. In each and every case they have shown a warm interest in their work, and an earnest desire to further the progress of their pupils.

THE HELPERS.—The voluntary help rendered the work at Parker Memorial is generous and valuable. The young people of the Second

Church stand pre-eminent in this regard, though not alone, for helpers come from various other churches in and around Boston. It must be encouraging to them all to receive the welcome each week given them by their pupils, and to see tokens of their affection and gratitude. All do their best and good results are visible. The very best among the Helpers are at their post a quarter of an hour before their pupils arrive; everything is in readiness when the time comes to begin work; if absent they send a substitute; and when the class closes they see their children disperse in good order.

ENTERTAINMENTS. — Last Thanksgiving Day was celebrated here on such a scale of generous hospitality that those who shared in the festivity are not likely soon to forget it. Gifts of good things flowed in from 18 country parishes, which, when the banquet was over, left jellies, jams, etc., enough to meet the needs of the sick ever since. The banquet was served in the gymnasium, prettily decorated for the occasion. Many willing hands representing the workers of city churches, made the work light and the guests happy. One hundred and thirty dined together, and dinners were sent to twenty others not well enough to attend. Before dining Miss Whipple read the Governor's Proclamation and said grace. Amid a profusion of flowers, and to the merry music of an orchestra, enjoyment ran high. Such a happy time was made possible by the goodness of many kind people, to whom we offer our grateful acknowledgments.

Christmas festivities included a treat given to twenty girls of the sewing class managed by Miss Burrage and her assistants. The Sphinx Club, Miss Stearns, president, gave the children of their classes a surprise on December 23, by setting them to find gifts for each of them, which had been concealed in unlikely places of the large hall. The Sphinx Club does a splendid work at Parker Memorial every Saturday morning. Classes for painting, music, embroidery and elocution are taught by their members. The Printing Class had its annual banquet on Saturday, December 23. The feature of the evening was the presentation to the class of a silk flag given by Miss A. L. Higgins and Miss E. Burrage. On the afternoon of December 27, the Agape Club entertained fifty children. The president of the Club, Miss Sands, and her assistants regaled the

little ones with good things, and sent them home each with a present and full of happiness.

On Tuesday evening, January 2, the Mothers' Club had a pleasant entertainment of song and recitation, a light collation being served before parting. A gift of Christmas toys came from the Sunday School of Rockville, Conn., meant especially for those children who were not otherwise provided for.

An entertainment in December was given by friends of the Dorothea Dix House, and one in February by the Dramatic Club of the South End House. Such neighborly services are always thankfully received.

Two Social meetings, one in March, and one in April, have been held in the hope of drawing together those who attend the Sunday Evening Services and the adult members of our clubs and classes. The first meeting was small, the second larger. Very few of the Sunday Evening congregation attended. A program of music, vocal and instrumental, and recitations was provided. Tea and coffee were served during the evening. The social spirit evoked by these gatherings makes them very pleasant.

While all the work attempted here in motive and spirit is philanthropic, there is a quiet and unseen part of it technically so. The friendly calls at the homes of the parents, of the sick, the sorrowing; the timely help given to tide over a period of pressure; the clothing of the ill-clad and feeding the hungry, the gift of coal, and the much needed nourishment for the convalescent, these are some of the ways. Acknowledgment is gladly made to the Tuckerman Circle for grants of money for charitable purposes, and to many friends for gifts of clothing.

The specially religious work is the Sunday Evening Service. Up to Christmas the services were conducted by Rev. Burt Estes Howard. I have heard frequent commendation of his bright and interesting sermons. There is no record of the attendances, but they are reported as varying from seventy to one hundred and fifty. During Mr. McDowell's ministry of three months the attendances have never exceeded one hundred and ten, and they have been as low as thirty. To build up a congregation at Parker Memorial on quiet lines of earnest preaching and personal contact with those who attend is a

formidable task. The character of the neighborhood offers little promising material. The sensational methods of surrounding churches accentuate the difficulty.

Various societies have enjoyed the use of the building during the year. Among these are:

The Ladies' Aid Association.
The Boston Fruit and Flower Mission.
Mass. Association of Working Girls' Clubs.
Martha and Mary Sewing Society.
The Girls' Fraternity Club.
Dorothea Dix House.
Parker Memorial Science Class.
Committee of Free Religious Association.
Kindergarten Training School.

Respectfully submitted,

JOHN McDOWELL.

PARKER MEMORIAL SUMMER WORK, 1900.

The work at Parker Memorial during the summer has been more satisfactory than ever before. There has been a good and regular attendance in the Kindergarten as a result of personal interest taken in the children by Miss Noyes.

The Domestic Science Class, a new department this season, has been very popular. The work of the class included lessons in the care and use of kitchen utensils, cooking and serving an economical meal, making a bed, and care of a sick room, simple home bandaging, with some lessons in nature work.

In both the above classes we had more applications for membership than we could accommodate.

The distribution of free ice to the sick has been continued this season as formerly, with the same grateful acknowledgments from the nurses and patients. We have supplied ice regularly for six patients suffering from severe chronic diseases, to whom the excessive hot days would have been unbearable without it.

The Mothers' Club has held its meetings regularly once a week, with an average attendance of 15.

The Playroom has been open two afternoons each week, and the children have enjoyed coming in from the heated pavements.

We have had a fresh air trip every week for those children who came to our playroom or belonged to our summer classes. In addition to these trips, the young people of Newton Centre entertained 60 children on June 23, and the young people of the Unitarian Church in Dedham entertained 35 children on June 28.

We are indebted to the Social Club of the Church of the Disciples; Hale Union, Newton Centre; Cambridge First Parish; Church of the Disciples' Sunday School; Channing Guild, West Upton; Mrs. Jaynes' Class of the Unitarian Sunday School, West Newton; George Herbert Hosmer Guild, Neponset; Nathaniel Hall Society; the children of Parker Memorial; Sunday School of First Parish, Quincy; Miss Burrage, Miss Wilber and Miss Stearns for contributions toward our summer work.

FLORA M. WHIPPLE.

TREASURER'S STATEMENT.

TREASURER'S STATEMENT.

Income and Expenditures of the Benevolent Fraternity of Churches in the City of Boston for the year ending May, 1900.

INCOME.

Income from investments	$10,540 28
Rents	4,480 04
Contributions from churches	4,961 49
Contributions from friends	260 00
Contributions from friends for Parker Memorial	529 43
Contributions from friends for Fresh Air Fund	20 50
Bank tax rebate	74 81
Insurance rebate on New South Church and interest,	638 51
Classes	88 00
Methodist denomination	1,200 00
Howard Sunday School Club	250 00
	$23,043 06

EXPENSE.

Parker Memorial.			
Expenses		$6,129 78	$6,129 78
Rents received	$1,580 04		
Classes	88 00		
Friends	529 43		
		2,197 47	
Net expense		$3,932 31	
North End Union.			
Expenses		$4,194 17	4,194 17
Rents received		1,575 00	
Net expense		$2,619 17	
Unity Church.			
Expenses		$1,782 01	1,782 01
Rents received		375 00	
Net expense		$1,407 01	
Morgan Chapel.			
Expenses		$2,966 13	2,966 13
Rents received	$950 00		
Methodist denomination	1,200 00		
		2,150 00	
Net expense		$816 13	
Bulfinch-Place Church.			
Expenses		$4,344 00	4,344 00
Howard S.S. Club for Miss Stokes' salary,		250 00	
Net expense		$4,094 00	

Sundries.

Administrative expenses	$2,040 00	
Printing, postage, stationery, etc., including annual report	242 68	
Services on Common	153 30	
Rent of safe in Union Safe Deposit Vaults	30 00	
Expended from Poor's Purse	175 00	
Union services at First Church in Roxbury	75 00	
		2,715 98
		$22,132 07

Income	$23,043 06
Expenditures	22,132 07
Balance on hand	$910 99

ACKNOWLEDGMENTS.

Contributions and Donations.

Arlington Street Church	$1,845 49	
King's Chapel	1,570 00	
South Congregational Church	1,200 00	
First Church in Boston	156 00	
First Parish in Dorchester	100 00	
Church of the Disciples	50 00	
First Parish in Brighton	25 00	
First Parish in West Roxbury	15 00	
		$4,961 49

For Parker Memorial.

Friends	$187 43	
John C. Haynes	100 00	
Miss Lucy Wheelock	50 00	
Ladies' Aid Association	30 00	
Anna M. and Susan A. Whiting	50 00	
Mary B. and Ella C. Cummings	50 00	
Children of Parker Memorial	30 00	
Parker Memorial Science Class	10 00	
Nathaniel Hall Society of Dorchester	10 00	
King's Daughters, First Parish, Hingham	10 00	
Young People's Religious Union, West Upton	2 00	
		529 43

Friends.

Mrs. Otis Norcross	$100 00	
Grenville H. Norcross	100 00	
Methodist Denomination	1,200 00	
John T. Coolidge	25 00	
J. Randolph Coolidge	25 00	
Mrs. Elizabeth H. Kidder	10 00	
Estate of Robert C. Billings, less $1500 U.S. tax	8,500 00	
Estate of Robert C. Waterston	5,000 00	
		14,960 00

Boston, May 5, 1900.

I have examined the accounts of Mr. William P. Fowler, Treasurer of the Benevolent Fraternity of Churches in the City of Boston, showing the moneys expended and the vouchers received therefor, together with the special and general investments, verifying the securities and the amount of cash on hand, and have found them correct.

EDWIN L. HOMER.

BENEVOLENT FRATERNITY OF CHURCHES

IN

THE CITY OF BOSTON.

1900-1901.

Meetings and Committees.

The Annual Meeting of the Fraternity is on the first Sunday in May, at which time the officers for the year are chosen. The contributions of the Branches should be paid before the first day of May, when the financial year begins. The other regular meetings are on the second Sunday in October, the second Sunday in December and the second Sunday in March.

The Delegates are divided into Committees, serving two months. Each Committee, during its time, visits the various Chapels and Sunday Schools.

Delegates are urged to inspect the churches and their work during the week, as well as on Sundays; also to attend the week-day services of the Ministers.

It is very desirable that the Delegates should inform the contributing churches of the working of the Ministry-at-Large.

It is also recommended that the Chairmen of the Visiting Committees call their committees together, and arrange for visiting upon some definite plan.

The visiting is suspended in July, August and September.

NOTE.

The Secretary, Rev. EDWARD A. HORTON, is the Executive Agent of the "Fraternity," and has his office at 25 Beacon Street, Room 7, where he can be found every week-day.

Benevolent Fraternity of Churches in the City of Boston.

1900-1901.

OFFICERS.

Executive Committee.

REV. THOMAS VAN NESS, *President*, 11 Carlton Street, Brookline, Mass.
REV. JAMES EELLS, *Vice-President*, 41 Marlboro Street
WILLIAM P. FOWLER, *Treasurer* 931 Tremont Building
REV. EDWARD A. HORTON, *Secretary and Executive Agent* . . . . . 25 Beacon Street
FRANCIS L. COOLIDGE . . . 112 Water Street
EDWARD C. BRADLEE . . . 113 Beacon Street
REV. HOWARD N. BROWN . 79 Mt. Vernon Street
GEORGE C. POWERS . . . . 8 Louisburg Square
COURTENAY GUILD . . . 26 Mt. Vernon Street
FREDERICK O. NORTH . . . 20 Dock Square
HENRY O. CUSHMAN . . 516 Commonwealth Avenue
REV. F. S. C. WICKS . . 20 South Street, Brighton

Sub-Committees.

CHAPELS AND WORK.

BULFINCH-PLACE CHURCH.—Messrs. Wicks, Cushman, Van Ness and Horton.

NORTH END UNION.—Messrs. Brown, Coolidge, Van Ness and Horton.

MORGAN CHAPEL.—Messrs. Horton, Guild, Powers and Van Ness.

PARKER MEMORIAL.—Messrs. Eells, Bradlee, Van Ness and Horton.

UNITY CHURCH.—Messrs. Powers, North, Van Ness and Horton.

FINANCE COMMITTEE.

Messrs. Fowler, Powers, Brown, Van Ness and Horton.

Delegates.

FIRST CHURCH.

Rev. James Eells, *President*	41 Marlboro Street
Edward C. Bradlee	113 Beacon Street
Miss Caroline P. Cordner	50 Chestnut Street

SECOND CHURCH.

Rev. Thomas Van Ness, *President*,	11 Carlton St., Brookline
Rev. Edward A. Horton	855 Boylston Street
Arthur W. Chesterton	49 India Street
Gen. W. W. Blackmar	72 Commonwealth Avenue
John Capen, *Secretary*	5 Worcester Square

ARLINGTON STREET CHURCH.

Benjamin M. Jones	81 Milk Street
Russell Fessenden	49 Hereford Street
William L. Putnam, *Secretary*	50 State Street
Courtenay Guild	26 Mt. Vernon Street

SOUTH CONGREGATIONAL CHURCH.

Rev. Edward E. Hale, D.D., *President*,	39 Highland St., Rox.
Frederic H. Nazro	272 Devonshire Street
William P. Fowler	931 Tremont Building
Dudley R. Child	172 West Canton Street
Henry Otis Cushman	516 Commonwealth Avenue

KING'S CHAPEL.

Rev. Howard N. Brown, *President*,	79 Mt. Vernon Street
Francis L. Coolidge	81 Marlboro Street
Ernest Jackson	383 Beacon Street
Henry Wilder Foote	25 Brimmer Street
Francis P. Sears	85 Mt. Vernon Street

Delegates.

FIRST PARISH, DORCHESTER.

Rev. E. R. Shippen, *President*,	60 Virginia St., Dorchester
Henry F. Howe, *Treasurer* .	120 Kingston Street, Boston
W. Carroll Pope, *Secretary*,	Hotel Monadnock, Dorchester
Frederick O. North . . .	20 Dock Square, Boston
Sidney K. Clapp . .	179 Boston Street, Dorchester

CHURCH OF THE DISCIPLES.

Rev. Charles G. Ames, D.D., *President*,	12 Chestnut Street
Miss Bertha D. Eaton . .	80 Commonwealth Avenue
George C. Powers . . .	8 Louisburg Square
Alfred Jones	Norfolk House

FIRST PARISH, BRIGHTON.

Rev. F. S. C. Wicks, *President* .	20 South St., Brighton
George B. Livermore, *Sec'y*,	5 Chestnut Hill Ave., Brighton
Charles B. Wetherell .	78 Chauncy Street, Boston
Frederick J. White . . .	33 High Street, Boston
Frank W. Krogman .	209 Washington Street, Boston

HAWES UNITARIAN CONGREGATIONAL CHURCH, SOUTH BOSTON.

Rev. James Huxtable, *President* .	568 East Fifth Street
Walter Jenney	55 G Street
Albert H. White	556 Broadway
Charles B. Bedlington . .	53 Old Harbor Street
A. A. Richardson	12 Linden Street

FIRST PARISH, WEST ROXBURY.

Rev. John H. Applebee, *President* .	14 Hastings Street
C. W. Sparhawk, M.D.	Centre Street
B. H. Jones	Maple Street
Mrs. Sidney Smith	Maple Street
Mrs. G. De Coligny	99 Temple Street

Delegates.

FIRST CONGREGATIONAL SOCIETY OF JAMAICA PLAIN.

Rev. Charles F. Dole, *President* .	Roanoke Avenue
Edward W. Brewer	263 Pond Street
E. Peabody Gerry, M.D. . . .	2 Everett Street

Churches and Ministers.

Bulfinch-Place Church.—Sunday Services; Sunday School at 1.45 P.M. Public Worship at 3.15 P.M. The Winkley Guild and Evening Services at 7.30 P.M.

Various meetings during the week:—

Thursday Evening.—Religious Conference.

Wednesdays and Thursdays.—Teachers' Meetings.

Social Meetings once a month.

Women's Alliance twice a month.

Men's Club once a month.

The Eliot Sewing Circle and various "Lend-a-Hand" and "Red, White and Blue" Clubs hold frequent meetings.

Saturday Afternoon.—Housekeeping and Cooking Classes for children.

Popular lectures will be given during the winter by able speakers.

Kindergarten Playroom and Flower Mission during the Summer.

Mr. Eliot or one of his Assistants will be found at the church every week day from 10 A.M. to 1 P.M.

Rev. Christopher R. Eliot, *Minister.* Residence, 2 West Cedar Street.

Rev. Samuel H. Winkley, *Pastor Emeritus.* Residence, 11 Louisburg Square.

Miss Edith L. Jones, *Assistant.* Residence, 70 Pinckney Street.

Miss Katherine R. Stokes, *Assistant.* Residence, 233 Hancock Street, Dorchester.

Rev. A. D. K. Shurtleff. Residence, 9 West Cedar Street.

North End Union, Parmenter Street.

Sunday.—Sunday School at 3.15 P.M.

Monday.—Plumbing School (shop work), Gymnasium, Boys' Club, Girls' Literary Club, Drawing, Dressmaking (two

classes — for girls and for adults), Printing (shop work), advanced, Stamp Saving.

Tuesday.—Two Boys' Clubs, Girls' Club, Dressmaking, Printing (shop work), advanced.

Wednesday.—Mothers' Meetings, Plumbing School (shop work), Gymnasium, Girls' Club, Drawing, Picture Loan, Dramatic Class.

Thursday.—Dressmaking (adults), Girls' Gymnasium, Boys' Club, Stamp Saving, Mothers' Meeting, Printing (shop work), advanced, Plumbing School Lectures.

Friday.—Boys' Gymnasium, Embroidery.

Saturday.—Songs and Games, Kitchen Garden, Sewing School, Illustrated Lectures.

Day Dressmaking Class, nine months' course, 9 A.M. to 4 P.M. every week day except Saturday.

Playroom for little ones five afternoons.

Classes in Dressmaking, Sewing, Mending, Darning, Dolls' Dressmaking, Fancy Paper Work, etc., for school girls afternoon and evening.

Reading Room open every evening. Public baths every day from 8 A.M. to 8 P.M.

Samuel F. Hubbard, *Superintendent.* Residence, 73 Pinckney Street.

Miss Florence N. Barker, *Assistant.* Residence, 32 Parmenter Street.

Horace L. Channell, *Assistant.* Residence, 121 Broadway, Everett.

Unity Church, Dorchester, Cottage Street, near Dorchester Avenue.

Sunday.—Preaching Service, 11 A.M. Sunday School, 12 M.

Monday.—Social Club, 8 P.M.

Friday.—Boys' Club, 7 P.M. Mutual Helpers' Flower Work, 10 A.M. (July and August).

Kindergarten, six weeks in July and August.

Rev. H. H. Saunderson, *Minister*. Residence, 6 Thacher Road, Dorchester.

Morgan Chapel, corner of Shawmut Avenue and Corning Street.

Every Day.—9 to 12, Kindergarten. 7 to 6, Nursery. 9 to 9, Reading Room and Baths. 9 to 12, Employment Bureau. 9 to 5, Co-operative Industrial Work.

Monday.—7.30 to 8.30, King's Daughters. 7.30 to 9.30, Excelsior Brotherhood. Afternoon and Evening, Music Classes.

Tuesday.—7.30 to 8.30, Class Meetings.

Wednesday.—7.30 to 9.30, Total Abstinence Guild. 7.30 to 9.30, Clubs for Boys and Girls.

Thursday.—7.30 to 8.30, Prayer and Conference Meeting.

Friday.—Afternoon Music Classes. 7.30 to 9, Ladies' Home Culture Circle, second Friday. 7.30 to 9, Epworth League and Church Social, fourth Friday.

Saturday.—10 to 12, Industrial School. 8 to 11, Saturday Night Concert and Rescue Work.

Sunday.—10 A.M., Prayer and Praise. 10.30, Preaching. 11.30, Sunday School. 2.45 P.M., Cottage Meetings. 6.30, Epworth League. 7.30, Evangelistic Meeting.

Rev. E. J. Helms, *Minister*.

Rev. J. L. Seaton, *Assistant*. Residence, 72 Mt. Vernon St.

George Gamlin, *Janitor*.

Parker Memorial, corner of Berkeley and Appleton Streets.

Tuesday Evenings.—Millinery, Mothers' Club.

Wednesday Afternoons.—Children's Work, carried on by Agape Club.

Wednesday Evenings.—Dressmaking, Young Woman's Club.

Thursday Afternoons.—Sewing.

Thursday Evenings.—Millinery.

Friday Evenings.—Dressmaking.

Saturday Mornings.—Embroidery, Painting, Piano, Elocution and Paper Work, carried on by the Sphinx Club.

Saturday Afternoons.—Girls' Club.

The building is open all day.

Office hours from 2 to 5.30 P.M.

Visitors are welcome any afternoon.

Miss Flora M. Whipple, *Acting Superintendent.* Residence, 14 East Brookline Street.

Wendell Phillips Getchell, *Janitor.*

Visiting Committees, 1900-1901.

COMMITTEES TO SERVE TWO MONTHS.

The Delegates are earnestly requested to observe the following suggestions as far as possible:—

1. That the body of Delegates from each church be invited to organize for the purpose of increasing interest in the Fraternity and augmenting its resources, each delegation adopting such plans as may best accomplish its purposes.

2. That hereafter each of the Visiting Committees of the Delegates visit during the successive months in such manner that there shall be two committees visiting each month.

3. That the Visiting Committees be requested to arrange their work so far as possible in such a way that at least one member of the committee shall be able to make a thorough report on each chapel.

4. That the delegates be earnestly invited not to confine their visits to their regular months, but to visit work in which they are interested at other times.

October and November.

FRANCIS L. COOLIDGE. WALTER JENNEY.
HENRY W. FOOTE. FREDERIC H. NAZRO.

November and December.

GEORGE C. POWERS. DUDLEY R. CHILD.
A. A. RICHARDSON. B. H. JONES.

December and January.

WILLIAM L. PUTNAM. WILLIAM P. FOWLER.
RUSSELL FESSENDEN. COURTENAY GUILD.
HENRY F. HOWE.

January and February.

FREDERICK O. NORTH. CHARLES B. BEDLINGTON.
W. CARROLL POPE. E. PEABODY GERRY, M.D.

February and March.

EDWARD C. BRADLEE. W. W. BLACKMAR.
GEORGE B. LIVERMORE. JOHN CAPEN.
MISS CAROLINE P. CORDNER.

March and April.

FRANCIS P. SEARS. ERNEST JACKSON.
SIDNEY K. CLAPP. ALFRED JONES.

April and May.

C. W. SPARHAWK, M.D. FRANK W. KROGMAN.
MISS BERTHA D. EATON. ALBERT H. WHITE.

May and June.

BENJAMIN M. JONES. CHARLES B. WETHERELL.
EDWARD W. BREWER. FREDERICK J. WHITE.

June and October.

ARTHUR W. CHESTERTON. HENRY OTIS CUSHMAN.
MRS. SIDNEY SMITH. MRS. G. DE COLIGNY.

No assignments are made for July, August and September, but delegates are urged to inspect the summer work at their convenience.

HISTORY, AIMS, AND METHODS.

DR. JOSEPH TUCKERMAN began his labors as a minister-at-large in Boston, in 1826. He was at first supported by individual contributions. In 1827, his work was taken in charge by the AMERICAN UNITARIAN ASSOCIATION, and regular reports were made to that body. It was found desirable to place this growing work on a different basis, and the Association transferred its supervision to what in now known as the BENEVOLENT FRATERNITY OF CHURCHES, which has carried on the enterprise ever since. This body was founded in 1834, by delegates from the Unitarian churches of Boston, and incorporated in 1839. Today it represents the distinct organized work of the Unitarian denomination in Boston, through the several channels of philanthropy, education, worship, and free church privileges. It aims to be in every true sense a Ministry-at-Large. The churches representing the "Fraternity" are situated at widely contrasted localities in the city; and in each case the plan is carried out of fitting the activities to that particular region. In this way the ideas and the money are made to operate in a varied manner, calculated to meet the diverse needs of this growing community.

A summary of the different methods employed in carrying out our plans would contain nearly everything that comes within the scope of Christian civilization. We carry on industrial training, kitchen gardens, gymnasiums, reading rooms, dressmaking, and all modern helps to good citizenship. On the other hand, we maintain preaching, Sunday Schools, pastoral relations with the sick and poor, and whatsoever belongs to a living Christian church. It is the "Fraternity's" province to care for the churchless, whether rich or poor; and it seeks to provide facilities for the

people who are either indifferent to church life and work or have become alienated. In other words, it seeks by a flexible and all-around manner to be the Ministry-at-Large of the Unitarian churches of Boston, fulfilling for them and with them many most important duties. The means for this wide and varied work are provided by funds which have been steadily growing through bequests since the "Fraternity's" origin, and also by annual donations from most of the Unitarian churches in the city of Boston. The conduct of its affairs has been so discreet in the past that it has won confidence from all sources. Although under the auspices of the Unitarian churches, it is unsectarian, and aims to instil those truths which lead to character, and to spread those influences that tend to create self-respect, self-support, and genuine Christian faith. Some of our best-known leaders in religious and moral movements have been associated with this organization, such as Channing, Gannett, Henry Ware, Parkman, Barrett, S. K. Lothrop, Robbins, Starr King, J. F. W. Ware, Henry P. Kidder, Charles Faulkner, Rufus Ellis, and many others of the clergy and laity equally well-known. Recognizing the claims and opportunities of modern life in a city like Boston, the "Fraternity" wishes to preserve all the merits of the past ways of carrying on missionary work, and to add thereto new methods and enlarged plans.

The Benevolent Fraternity of Churches in the City of Boston A Ministry at Large

1901

ANNUAL REPORT OF THE EXECUTIVE COMMITTEE

With List of Officers and Delegates
Chapel Bulletins
Treasurer's Report
Reports of Ministers-at-Large

PUBLISHED FOR DISTRIBUTION OCTOBER, 1901.

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SIXTY-SEVENTH

ANNUAL REPORT

OF THE

EXECUTIVE COMMITTEE

OF THE

BENEVOLENT FRATERNITY OF CHURCHES

IN THE CITY OF BOSTON

WITH THE REPORTS OF THE MINISTERS-AT-LARGE.

PUBLISHED FOR DISTRIBUTION OCTOBER, 1901.

BOSTON:
L. H. LANE, BOOK PRINTER,
97 OLIVER STREET.
1901.

JAN 3 1902
(473)

Executive Committee, 1901-1902.

REV. THOMAS VAN NESS	*President.*
REV. JAMES EELLS	*Vice-President.*
WILLIAM P. FOWLER	*Treasurer.*
REV. EDWARD A. HORTON	*Secretary and Executive Agent.**
EDWARD C. BRADLEE	*Directors.*
REV. HOWARD N. BROWN	
GEORGE C. POWERS	
COURTENAY GUILD	
FREDERICK O. NORTH	
REV. F. S. C. WICKS	
REV. EDWARD CUMMINGS	
REV. PAUL R. FROTHINGHAM	

* Till October 1, 1901.

NOTE.— The Headquarters' office was transferred October 1, 1901, from 25 Beacon Street to Parker Memorial, Rev. Charles W. Wendte in charge. Mr. Wendte will respond to the usual calls for information or services. Rev. Edward A. Horton retires from official duty as Executive Agent and Secretary.

ANNUAL REPORT

OF

THE EXECUTIVE COMMITTEE,

PRESENTED MAY 5, 1901.

To the Benevolent Fraternity of Churches in the City of Boston:

GENTLEMEN,— Your Executive Committee presents herewith the Sixty-seventh Annual Report.

ZEAL.

No satisfactory work is done in this world when there is an absence of interest. This law of real success applies to our organization. Development of resources, increased skill in methods, more complex machinery, however excellent and praiseworthy, will not avail if there is lacking a powerful central enthusiasm. This zeal can only come by sympathetic relations with the objects of our care. This leads us to a main question, on the answer to which depends very much.

TUCKERMAN.

It is a question that was raised by Dr. Joseph Tuckerman when he began the work of the Benevolent Fraternity of Churches. It was answered by him in an earnest broad manner. If he had settled it differently, he would have never laid the foundations of our career as a ministry-at-large, because he would not have had the heart to enter on the difficult pathway. We refer to the attitude anyone takes toward city life. Dr. Tuckerman treated this subject in a book which has been out of print for many years. The view of our great philanthropist is expressed in these words:

"Vicious as cities may be, and are, I yet believe that they are intended to be instruments of the highest moral ends of God with respect to man in this world."

In other words, Dr. Tuckerman did not regard the dense life of a city as an evil which was to be mitigated as far as possible by treatment. Rather did he see in such communities wonderful opportunities for the development of character, and even the moral dangers, so numerous under those circumstances, appeared to him as challenges for the best efforts of mankind to mutual helpfulness.

MINISTER-AT-LARGE.

This is really the keynote of our work. Not *for*, but *with*; not from above in half-hearted condescension, but by the side of these elements arraying our forces. The application of this thought to our present conditions is a vital one. The ministry-at-large is no place for any one who finds himself constantly held back by doubt and disgust. He must handle the individual case and the civic problem with the same brave spirit.

Cities appear to the minister-at-large as individuals, no matter how extended the work grows or how complicated the methods. It is the individual on whom rests the eye of the true reformer. We believe that for the most part this personal sense is preserved in our plans. And he only exerts his best and fullest power for uplifting humanity who believes that God made the city as well as the country.

RELIGION.

There is a second important qualification. It was exemplified in Dr. Tuckerman, and he held this as earnestly as the first; — faith in the Christian religion as a sufficient agency in humanitarian work. The founder of the Benevolent Fraternity of Churches did not lose himself in secondary details. He caught his inspiration from great truths which were always vividly before him. It is wise for us to make sure of our

position in this respect. Even a half-conscious doubt as to the capacity of Christianity for our objects retards our progress and diminishes our influence. Christianity is on its trial as never before. Can it be made a world power? The tests are those which belong to conditions where religion must not only be translated in terms of conduct but religion must serve as motive to noblest action.

SECONDARY SUBSTITUTES.

Substitutes are appearing on every hand. When they are made to take the place of religion there is sure to be only temporary success. We believe in the availability of religion for all that is to be done. We gladly make use of all rightful aids, but the closer we keep to the great truths of practical Christianity, the stronger is our position. This was Dr. Tuckerman's constant teaching. The benefit of his example for us today lies chiefly in the recall which it makes upon us to the higher outlook and the deeper motive. We must plough at good depth and sow culled seeds.

If religion could make saintly monks, it is now proving that it can make worthy citizens. The cloister is deserted for commerce, and the hermitage for the legislature; but we are confident that in and through all these changed conditions religion will have its perfect work. The recurrent preaching of Tuckerman was on the theme of the sonship of man to a Heavenly Father with all that doctrine involved. Phillips Brooks in his day delivered the same message with the same fervor. Both preachers aimed at an upbuilding result and had an apostolic faith in the possibilities of a reconstructed world, in which the Christian ideal should be embodied. The universal incarnation of love and justice.

TODAY.

We think we are safe in saying that these two points of view are as necessary for the minister-at-large today as they were for Tuckerman in the beginning. A belief that cities

and civilization are not essentially hostile to the best welfare of mankind.

And second, that a rational consecrated form of Christianity must ever be the greatest power in the world for the improvement of our race. Equipped with this spirit and governed by it, our work in this expanding city goes forward on regular lines. And what are these great highways over which we move in and among the masses of humanity? They are three; and our success and usefulness depend upon the large and liberal use of these channels.

OPEN CHURCH.

1. There is the open church. Our places of worship are free, and a welcome greets even the chance visitor. Whatsoever things are hospitable, whatsoever message is of brotherly tone and advice, whatsoever worship is simple, yet reverential, whatsoever service is wide and generous in its ritual,— these are cultivated in our church system. These are truly places for the people. Each one is asked to regard the privileges as belonging by right to the worshipper, without regard to the amount of support which may be rendered. He who can give is not hindered; and those who are not able are not made ashamed.

It would not be difficult to crowd our churches by sensational preaching; such an object we have never entertained. Rather are we desirous of adding steadily, even if slowly, those individuals who find an awakening heart and a more devout mind. We do not lay emphasis on the word "free" as though a free church were everything. We say here is the open church, the home church, the church of all souls.

In addition to the welcoming atmosphere is the actual open church for every day. Our witness is to be found between the Sundays. Everything that will tend to bind people together in the common cause is fostered. Classes, meetings, clubs are established and sustained to create and to hold an abiding membership.

OPEN FRIENDSHIP.

2. Our second great reliance is on open friendship. This phrase may seem enigmatical, but it stands for the personal work which a minister-at-large can so well do, and which is imperatively demanded. The messages of the pulpit are rendered into friendship, counsel, guidance. The best interpreter of Jesus is a good disciple. When the preacher becomes pastor he is a real shepherd to a flock.

There is nothing quite so saving in this world as true friendship. We mean by open friendship the hearty invitation which kindly souls always extend to human beings, as completely expressed in the simplest look and tone as by direct speech. The worker in the Fraternity crosses thresholds as a friend; he helps to solve domestic problems better than any one else because of his impartial, unselfish attitude. Confidence easily springs up at his approach, and the suspicious know that he has no mercenary object.

This friendship of the Fraternity worker is open all the year, night and day, and beckons to the wayfaring man. There is no burden our workers will not share, and no secret they will not sacredly retain. It is a friendship that discriminates and tenderly denies. It combines loyalty and love on the one hand, and steady warnings and serious counsels on the other hand.

OPEN THOUGHT.

3. No one knows better than the minister-at-large that man lives not by bread alone. Quickening, emancipating thought is as necessary in our department of activity as in any other of life's large channels.

We mean by open thought, the frank use among the people of progressive ideas. The constant presentation of these establishes the only secure basis of union between the workers and the masses. If the toiling classes believe that we are giving them our best thought, that they are sharing with us the highest standards, then their respect is guaranteed and

and civilization are not essentially hostile to the best welfare of mankind.

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OPEN CHURCH.

1. There is the open church. Our places of worship are free, and a welcome greets even the chance visitor. Whatsoever things are hospitable, whatsoever message is of brotherly tone and advice, whatsoever worship is simple, yet reverential, whatsoever service is wide and generous in its ritual,— these are cultivated in our church system. These are truly places for the people. Each one is asked to regard the privileges as belonging by right to the worshipper, without regard to the amount of support which may be rendered. He who can give is not hindered; and those who are not able are not made ashamed.

It would not be difficult to crowd our churches by sensational preaching; such an object we have never entertained. Rather are we desirous of adding steadily, even if slowly, those individuals who find an awakening heart and a more devout mind. We do not lay emphasis on the word "free" as though a free church were everything. We say here is the open church, the home church, the church of all souls.

In addition to the welcoming atmosphere is the actual open church for every day. Our witness is to be found between the Sundays. Everything that will tend to bind people together in the common cause is fostered. Classes, meetings, clubs are established and sustained to create and to hold an abiding membership.

OPEN FRIENDSHIP.

2. Our second great reliance is on open friendship. This phrase may seem enigmatical, but it stands for the personal work which a minister-at-large can so well do, and which is imperatively demanded. The messages of the pulpit are rendered into friendship, counsel, guidance. The best interpreter of Jesus is a good disciple. When the preacher becomes pastor he is a real shepherd to a flock.

There is nothing quite so saving in this world as true friendship. We mean by open friendship the hearty invitation which kindly souls always extend to human beings, as completely expressed in the simplest look and tone as by direct speech. The worker in the Fraternity crosses thresholds as a friend; he helps to solve domestic problems better than any one else because of his impartial, unselfish attitude. Confidence easily springs up at his approach, and the suspicious know that he has no mercenary object.

This friendship of the Fraternity worker is open all the year, night and day, and beckons to the wayfaring man. There is no burden our workers will not share, and no secret they will not sacredly retain. It is a friendship that discriminates and tenderly denies. It combines loyalty and love on the one hand, and steady warnings and serious counsels on the other hand.

OPEN THOUGHT.

3. No one knows better than the minister-at-large that man lives not by bread alone. Quickening, emancipating thought is as necessary in our department of activity as in any other of life's large channels.

We mean by open thought, the frank use among the people of progressive ideas. The constant presentation of these establishes the only secure basis of union between the workers and the masses. If the toiling classes believe that we are giving them our best thought, that they are sharing with us the highest standards, then their respect is guaranteed and

of our Methodist friends, we have had faith in the essential merit of our partnership work. Here as everywhere much depends upon the man. Our confidence has been increased since Rev. Mr. Helms has been at the head. His tastes, training and earnestness are all in his favor, and our action in rebuilding has sprung greatly from our faith in him.

Probably no where else in the land is there a church just like this; a Methodist minister with a Unitarian board of officers. But Methodist money and Unitarian money mingle in the treasury and seem to combine very well. Methodist zeal and Unitarian sagacity find harmonious results. The Methodist emotion is manifest through the Unitarian common sense, and together we are touching depraved and disabled humanity with a healing, helping hand.

When the new structure is completed the neighborhood will take on a better tone and character. May we not congratulate ourselves that the Benevolent Fraternity of Churches has such a power of adaptability? It plants a church in Dorchester and there adapts itself with living helpfulness to the adjacent homes. Then it turns to a locality so utterly different at Shawmut Avenue, and joins with the Methodists in improving and uplifting the people, becoming a part of the everyday life of the vicinity.

It is worthy of note that in both instances the power of religion is the chief reliance; religious services, religious instruction and religious influences predominate. They are the source and determining force in the manifold activities at Morgan Chapel as in the simpler parish life of the Channing Church.

PARKER MEMORIAL.

We are privileged to mark again a third forward movement. Different in form but the same in substance is the hopeful record at Parker Memorial, as at Channing Church and Morgan Chapel. The uncertainties which have hung over affairs

at this point have diminished, at least as far as the selection of a leader is involved.

It is necessary we should put on record what has recently transpired for future reference. In June of last year, the Executive Committee recommended the removal of Parker Memorial from its present site and a combination with the South End Industrial School. The project included the erection of a new building. These recommendations of the Executive Committee were afterwards approved by the corporation in the succeeding month of October. Negotiations were on foot to consummate this plan, but then began to arise some questions as to the wisdom of the movement. Arguments were brought forward in favor of retaining Parker Memorial where it is, of developing the work with increasing vigor as a modern ministry-at-large. This sentiment grew sufficiently to call for a reconsideration of the previous votes of removal. The results you well know, and they are before us in the latest votes, directing the Executive Committee to take certain steps for the reconstruction of the work at Parker Memorial, changing the headquarters of the Fraternity and modifying some administrative features.

The combined offices of Executive Agent and Head of Parker Memorial were offered to the present Secretary. After careful deliberation he found it inadvisable to accept the generous proposition which had been made, feeling that his chief duty was to the Sunday-School Society, whose service he must leave in undertaking the new obligations. The Parker Memorial sub-committee then turned elsewhere, and has selected Rev. C. W. Wendte. The terms of the invitation to Mr. Wendte will be stated to you in the special report to be offered. This choice is the result of careful consideration.

Mr. Wendte's characteristics are well known to most members of our Unitarian faith. He is a man of large resources and wide experience, and with an energetic disposition. He has always had in mind some field of labor similar to this

which is now offered to him, and in accepting the charge he will bring to his duties a buoyant feeling of personal satisfaction reinforced by a deep faith in the possibilities before him. Your Executive Committee has pledged to Mr. Wendte, as it did to Mr. Horton, ample funds, hearty co-operation and length of time for testing results.

Therefore we are justified in calling this a third feature for congratulation in the annual record. Uniting on a leader who has the confidence of the Fraternity is more than half the battle. It is planned to make some changes in Parker Memorial such as will brighten its appearance and improve its facilities. Mr. Wendte will probably look over the field in the middle of the summer and prepare himself for the engrossing work of the autumn.

While in one sense affairs at Parker Memorial have been somewhat held back during the period of indecision, yet much more has been carried on than the casual observer knows. On examining the report offered by Miss Whipple, it will be found that important classes have been maintained, a goodly degree of sociability attained; and some results are of a more satisfactory character than heretofore.

We might cite in proof of this last statement some events, as the Thanksgiving dinner, the meetings of the Mothers' Club and the final exhibition of classes and workmanship. These were all of a higher grade than in any previous year. We specially commend the exhibition night when Fraternity Hall was filled with an interesting throng. Tables were placed around two sides of the hall, and on them were specimens of the work done in the various classes. A critical inspection gave the visitor unquestioned evidence that the paid and volunteer teachers had taught their classes well during the winter.

We gladly acknowledge our indebtedness to the young ladies of the Second Church, organized as the "Sphinx Club," who have given time and skill for the welfare of Parker Me-

morial through many winters. This season their classes were more numerous than ever. Such volunteer work is doubly beneficent; it benefits those who are taught and those who teach.

The more we can make Parker Memorial, the North End Union and Bulfinch-Place Church, centres where the large-hearted young people of leisure will enlist in good works, the wider and deeper grows our volume of practical Christianity. No doubt under Mr. Wendte this recruiting from the ranks of leisure those who will serve the ranks of the toiling, will be still further carried out. Fourteen different clubs and societies have been permitted to make use of the Parker Memorial privileges. These associations work along lines similar to ours, or are exemplifications of our principles. The more we can cluster such activities under Parker Memorial roof, the stronger will be our co-ordinating power at the South End.

We recall to your remembrance the fact that fifteen hundred dollars, which would ordinarily have been used in maintaining Parker Memorial, was voted to the Boys' Institute of Industry on Ruggles Street. For the past year, at least, we considered this a branch of Parker Memorial, and we desire to call attention to the large classes and vigorous administration of Mr. Stewart. Taking this department into consideration, Parker Memorial has really been very active at the South End among the young people. Miss Whipple has been faithfully at her post, and well earned the special vacation which we have granted her.

NORTH END UNION.

Two objects have been held quite clearly in view at the North End Union since it was placed in Mr. Hubbard's charge. These are expert training, somewhat similar to that in Trades-Schools, and secondly, the organizing of the young people into various clubs. To refer to the latter phase.

The Union has nine clubs in all; one for young men, three

for girls and five for boys. These give scope for a great deal of valuable education. The members become acquainted with literature, prepare papers, have debates, hold town-meetings, celebrate heroes' night, pursue historical studies and indulge in appropriate recreative occasions. Mr. Hubbard very well says,— that all this brings out latent ability and establishes self-respect. With reference to the first phase of expert training, at no other of our institutions has this been carried so far. The day dressmaking school has a nine months' course, the plumbing school and the department of printing all testify to efforts and usefulness in this direction.

The making of citizenship becomes the ideal at this place. Into the realization of that purpose many contributing elements must enter. The hand cannot be trained alone, to artisan skill; neither can the brain be taught as of itself, nor yet can amusements exist simply for themselves. The North End Union is a created environment, which reacts upon its members from various quarters. It ministers to the making of character by the use of many methods.

As for the direct religious work at the North End, your Executive Committee has often reported its impossibility. And yet this is not an accurate statement. Religion is some times taught better by indirect means, and this is often observed at the North End Union. It is true that Miss Frothingham continues the Sunday School with large numbers, and with unquestioned good results. The personal contact of teacher with pupil, the enriching of memory, and a certain amount of didactic instruction may be counted as direct moral and spiritual nurture. But we are of the mind, as heretofore, that the foundations laid by the workers at the North End Union are virtually of religious tendencies and are essential to religious conditions. Dignity, sobriety, obedience, reverence, loyalty, good will, honor,— surely, these are integral parts of Christianity. If so, then the North End Union is the representative of Christian religion. The Jews, Italians,

Greeks, and Irish may not receive distinct doctrines, phrases and forms, but they are none the less under the influence of the spirit of Christianity, and whatever good is assimilated must eventually take the form of what is designated as Christian character. It is the work of the spirit and not the work of the letter that we are prosecuting in this part of the city.

Mr. Hubbard and his corps of associate workers have diligently pursued their usual courses the past year. No new thing can be brought forward as marking the record, but the universal excellence of the results, and the undiminished activity are fully set forth in Mr. Hubbard's ample report. Miss Barker has made her place strong by devoted performance of duty.

The local board of directors, specially the ladies, have attended with great faithfulness to the interests in their charge. Besides committee and directors' work, the local board give substantial aid in the shape of money outside the Fraternity's treasury. The sum thus furnished last year in addition to our own appropriation was over twelve hundred dollars.

BULFINCH-PLACE CHURCH.

By all evidences we are warranted in saying that the spirit, the life at Bulfinch-Place Church the past year has been quite enthusiastic. The general habits of this place are well known to our delegates either through personal visits or by frequent reports.

We do not expect surprises or great changes in this the oldest of our chapels. It has grown slowly into its present condition and will not quickly alter. Of course there are losses in all societies like this, which resembles the average parish church. Removals and death take away valuable members. On the other hand, it is the aim of Mr. Eliot and his associates to draw from the Sunday School additions which will in a measure replace the losses. In an exact sense, the Sunday School at this place is the nursery of the church. By wise methods the young people are induced to

remain because of a home feeling which has been created. Because of this the Guild meetings have flourished, the Red, White and Blue Club has had a successful year, and the attendance at the afternoon service has not fallen away.

Here at Bulfinch-Place Church is illustrated more than at any other of our posts the open friendship to which we referred in the beginning. The Parker Memorial better shows forth the open thought, and the Channing Church the open church; but here in ascendency is exemplified the virtue and power of the open friendship. Mr. Eliot always dwells in his reports upon the theme of personal visitation, friendly counsel, pastoral sympathy and individual interview. It is natural that this should be the recurrent theme because his predecessor, Mr. Winkley, created the system which has found permanent embodiment in Bulfinch-Place Church. Mr. Eliot has not deviated from the pathway of old. But by this we do not concede that there is no progress.

One might say in all these things there is nothing new, but Mr. Eliot well observes: "It would be truer to say that it is all new. For while the organization and habits are much the same from year to year, the work itself is new everyday." This is true because it is personal work. Mr. Eliot, Miss Jones, Miss Stokes and Mr. Shurtleff extend the spirit of the message of Bulfinch-Place Church through wide reaches of the community. They are not simply calling, "Come, come and join with us," but even more assiduously they go forth and fulfil through personal missions the objects of the place.

The affection created by such labors is often touching. It cheers the dark hours of the sorrowing homes and strengthens the mothers' hearts. It deters the young from evil, as recollections of their Bulfinch Place friends flash upon them. Above all, these tender ties between our representatives and the toilers are a guarantee in many instances that faith both in God and man will not be utterly thrown away.

IN GENERAL.

The income and expenditures the past year have been about equal. This means that our work has been carried on, our property kept in good repair and our investments profitably handled. We have received the following bequests since our last annual meeting: From the estate of Rebecca P. Wainwright, $1000; from the estate of Benjamin Sweetser, $2000, and rebate of tax on the legacy of Robert C. Billings, $1500. The Treasurer's accounts show an increase in our total funds of $8676.32 over the sum total of our funds one year ago.

There are increasing demands owing to the extension of the work. It has been a busy year for your Executive Committee. Meetings have been frequent, the sub-committees, on some of the chapels, have had exceptional cares, and even the corporation has been called together for special sessions.

Again we joined with the Church of Disciples, Roxbury First Parish and the South Congregational in holding union free services at Roxbury during the last summer. The attendance was about the same as in previous seasons, though success is not to be determined in this way. It is highly desirable that such an open church should be available for this Unitarian worship at Roxbury in the summer. We are only fulfilling our part by defraying some of the expense and providing a certain number of supplies.

The Boston Common course of addresses was as popular as ever. The new location on Beacon Street Mall proved a gain in certain important respects. The locality is quieter than the old one, and there is more dignity in the surroundings. There was no difficulty in obtaining speakers, for our Unitarian ministers seem somewhat fond of this out-door preaching. It was the sixth continuous season of our open-air meetings on the Common. The same location has been secured for the coming summer, and meetings will be held as heretofore.

We are often asked as to the actual results. This question is not easily answered. Cases have been found among the working people where an impression had been made, and the children of the family were thereafter sent to Unitarian Sunday Schools. All the literature that we distribute is carried away, and scarcely a leaf can be found on the ground when the assembly has dispersed, which shows at least a respect for what is offered. Open-air meetings have a reaction upon our own ministers. It is well to have a popular touch with the people "lest we forget." To keep near to the people is certainly the business of the Benevolent Fraternity of Churches.

IN CONCLUSION.

It is now full 20 years and more since the writer of this report began his official life with the Benevolent Fraternity of Churches. No one is now on the Executive Committee who served in 1881. He has served as President, without compensation, nearly ten years; his duties as President and Executive Agent with salary have covered about nine years. I look back and see a marked history of growth.

We have had vicissitudes similar to those which fall to every organization. Like a winding stream, sometimes there are apparent deviations, sometimes eddies, sometimes disturbed currents, but the volume and power have steadily increased. Certain questions have created differences of judgment, some problems have lingered in solution, but the total summary today is strikingly on the side of expansion and progress.

I need not mention the proofs save to point to the great increase of our permanent funds, to the enlarged and enriched chapels and their work, and to the wiser organized system prevailing through our activities. Many have labored to bring about these results. Let me offer my word of hope and congratulation.

No one in all these years has ever heard but one utterance

from me — a word of faith in the possibilities, in the high worth of the Benevolent Fraternity of Churches. I bring now the same confidence, the same deep interest. I believe that this organization is unique, creditable, modern. It deserves the widest, most loyal support from our Unitarian churches.

My earnest wish as I withdraw from official service is, that this co-operation may be so amply rendered by all as to ensure a future, twenty years from now, abounding in all those prosperous conditions which will contribute to the highest welfare of this our honorable ministry-at-large.

Respectfully submitted,

EDWARD A. HORTON,
FOR THE EXECUTIVE COMMITTEE.

BULFINCH-PLACE CHURCH.

To the Executive Committee of the Benevolent Fraternity of Churches in the City of Boston:

Someone has said, "Happy is the country without a history," and I am tempted to apply the words to the life of a church and say "Happy is the church without a history." The temptation to take refuge in some such thought is certainly great when one is invited to report the "new features and progressive aspects" of a church year and, failing to find any, is obliged to fall back upon the record of straightforward, sturdy-going, or, if you please, commonplace service, along the lines of well-tried organization and experience. Then one feels moved to say, for one's own comfort at least, "happy is the church without a history" — for we know that success does not depend upon new methods nor can it be measured always by what the world calls progress, but is to be found by walking in the old paths, by strengthening the things that remain, by making the best use of each day's opportunity and adapting one's self daily to such service.

Such comfort do we take at Bulfinch-Place Church as we think of the past year's work.

We have the same church buildings, the same working force, the same Sunday and week-day services, the same organizations for social, philanthropic and religious work. Moreover, we have the same ideals, namely, the encouragement of mutual helpfulness, the building of Christian character, the gladdening of hearts, the open church, every day service, the ministry-at-large. We seek to realize such ideals by the following instrumentalities: the Church and Sunday School, the Young People's Guild and Evening Service, the Thursday Evening Conferences and Preparatory Lecture, the Teachers' Meetings, the Women's Alliance, the Eliot Circle, Lend-a-Hand Clubs, the Red, White and Blue Club, Entertainments and Social Gatherings, and finally by constantly visiting the people in their homes and ministering to their needs, material or spiritual.

In all this, there is nothing new. Nevertheless, it would be truer

to say that it is *all* new. For while the organizations are the same and the words to describe the work must be almost identical from year to year, the work itself is new every day. This is true because it is personal work, work for individuals; and not only is the membership constantly changing, but the circumstances, needs and problems of individuals do not long remain the same. The life of an individual or of a family is kaleidoscopic.

In other words, our work is so largely one of detail, of pastoral care, of serving individuals in a great variety of ways that it is impossible to fairly represent it in any report. The best cannot be told. Statistics are of little value and for the most part impossible. Perhaps a family will have received care and constant visiting for months and yet count for only one. There are many such. We must call and call again, and watch over them day by day. Sometimes the problem is finding them employment, or a better tenement, or hospital accommodation, or a convalescent home, or a country boarding place for the children.

It is much to say that the work has gone forward without friction or interruption. It is a joy and inspiration to have Mr. Winkley with us and to listen to his words of counsel and good cheer. We acknowledge the kindness of many friends who give their loyal support. We are especially indebted to Dr. Mary F. Hobart for her generous and efficient services in many cases of sickness, and in that connection we would acknowledge the uniform courtesy and friendly co-operation of the physicians and nurses both in and out of the hospitals to whom we are so often obliged to go. Rarely is there a week when we have not some one in their special care, and they never fail us. May I not mention with special gratitude the Massachusetts General Hospital, the New England Hospital for Women and Children, the Catholic Hospitals for Incurables, and the Convalescent Homes in Milton and Waverly and Watertown.

It is our privilege and pleasure to co-operate most cordially with the various charitable and philanthropic agencies of the city and State. We are frequently debtors to their experience and willing assistance. We realize, however, that in our work, even along such lines, it is not "charity" but "love" that blesses, and we conceive it to be the mission of the Church to illustrate that spirit of sympathy and loving service without which philanthropy becomes an empty name — "sounding brass and the tinkling cymbal."

There are many things we would gladly have to make our work still more effective:

1. Were there a few hundred dollars to expend annually for music it would be of great benefit in making our afternoon service more attractive. The other churches in our neighborhood depend much on their choirs or choruses. Good as our volunteer choir has often been, it is uncertain and ought to be strengthened by additional voices which our congregation cannot supply.

2. The gift of a stereopticon would be highly appreciated by our Men's Club. Were such in its possession, especially if it were made possible to operate it by electricity, the Club would gladly undertake to supply the neighborhood with courses of popular or scientific lectures, for which we feel that there is a need. The lantern would be of great assistance also in connection with our Sunday School and church work.

3. We do not forget our vision of a parish house. If we remain where we are, our work must become more and more a neighborhood work, and for that, a parish house, with a few rooms for resident workers, parlors for homelike sociability, rooms for classes and reading and for other purposes, would be invaluable. If any one should be moved to endow such a house in connection with our church, the opportunity certainly exists.

4. The ideal we have set before us requires for its fulfilment the co-operation of many volunteers. We need teachers for the Sunday School and would heartily welcome such assistance from our churches. We have no hesitation in saying that any of our young people who sincerely desire to be of service and to put their Unitarian faith into practice, and are willing to make some little sacrifice for that purpose, can find no better opportunity than that which our church and Sunday School and Social work offer. No one can estimate the good which might be done even by a few such volunteers. If they will come to us in the right spirit, ready to identify themselves heartily with our work, hoping to get good as well as to give it, we can assure them that the blessing will be mutual.

THE CHURCH.— Regular services have been held on Sunday afternoons at 3.15 o'clock and on Sunday evenings, alternating with the meetings of the Winkley Guild.

The attendance varies considerably with the season and the

weather. A good Sunday will give us about 150 in the afternoon and from 30 to 50, chiefly young people, in the evening. The Communion Service is held on the first Sunday of each month, during the active season, and is largely attended.

We depend upon a volunteer choir for music, paying an organist and giving a small honorarium to the choir leader. We have recently adopted a new hymn book (Hymns for Church and Home), 100 copies being the gift of two friends.

THE HOWARD SUNDAY SCHOOL.— Regular sessions of the Sunday School have been held every Sunday, at 1.45 o'clock. There are 34 teachers and officers, 195 scholars. During the best months the average attendance is 158, fully half that number being adults. The Infant Class, in charge of Miss Jones, has been especially successful. In this department there are 37 children. Several of the classes in the main school have been remarkable for regularity and interest. A Roll of Honor has been read every month, giving the names of those teachers and scholars who have been regular and punctual during the month, and also the names of those who had attended church every Sunday. Scholars absent more than one Sunday are written to or visited.

Two Teachers' Meetings have been held each week, one being conducted by Mr. Winkley. A Social Meeting was held at the superintendent's house, in October, and the Annual Meeting, in the church parlors, in January, for the annual reports and election of officers.

The teachers have been constant in their attendance at Sunday School, deeply interested in their special scholars, and ever ready to do all they could for the welfare of the school. To Mr. J. Raynor Edmands for his faithful services as musical director, and to Mr. Chas. H. C. Brown for his many years of fidelity as recording secretary, the superintendent would give special thanks.

THE WINKLEY GUILD.— Meeting every other Sunday evening with an attendance of from 30 to 50, the Guild has had a very successful year. Rev. Mr. Shurtleff has been the president and has devoted himself most heartily to its interests, planning the programmes, presiding over the meetings and inspiring the members with a new interest and enthusiasm. Each meeting begins with a Praise Service of ten or fifteen minutes. Then follows the Guild Service, Secre-

tary's report, a paper by one of the members, quotations read by members and remarks by any who may be moved to speak.

Fifty copies of the new hymnal have been bought and paid for by the Guild. A small chorus of the members has met for practice on Friday evenings, the benefit of which has been felt both at the Guild and Sunday Evening Service.

For regular assistance at both of these services and on Friday evenings we are indebted to Miss Fette, Miss Brown and Miss Johnson, all members of King's Chapel.

THE WOMEN'S ALLIANCE.— The Alliance has met reguarly on the second and fourth Wednesdays of each month with from fifteen to fifty present. The Study Class has taken up the lives of eminent women, and at the regular monthly meetings addresses have been made by invited speakers, among others by Rev. Charles G. Ames, Mrs. Abby Peterson, Miss Bertha Langmaid and Rev. Charles E. St. John.

Two evening meetings have been held to which the gentlemen as well as the ladies of the congregation were invited. The work of the Cheerful Letter Exchange and the Literature Committee has been quite considerable.

During Anniversary Week the members of the Alliance assisted in the hospitality which was extended to ministers and delegates from a distance and of which Bulfinch-Place Church was the centre. With the aid of other branches our Alliance served lunches every day to about a hundred persons, and the parlors of our church were thrown open for an informal reception and place of rest. The expenses of one day were met by our own people; of the other days by the other churches. It was a delightful service to have rendered and was highly appreciated both by our guests and by the American Unitarian Association.

ENTERTAINMENTS AND SOCIALS. — The usual social life of the church and Sunday School has been well kept up. Once a month there has been an entertainment of which the principal have been the Harvest Festival, an evening with Eugene Field, the Christmas Celebration and a Minstrel Performance. The Guild has had several "Socials" for its members. The Red, White and Blue Club gave its annual supper with about forty invited guests. The Girls' Club gave a Basket Party.

The Old Ladies' Party was held in June as usual with over a hundred old ladies in attendance, and the New Year's Reception was held with even greater success than the year before. The meetings of the Alliance and of the Eliot Circle have usually closed with a social half hour, with refreshments.

THE THURSDAY EVENING CONFERENCE.— Thursday evening has been set apart for a religious meeting conducted alternately by Mr. Shurtleff and Mr. Eliot. The Thursday preceding the Communion Sunday continues to be called the "Preparatory Lecture" though not differing essentially from the others. From fifteen to twenty-five persons meet for this religious service and conference.

LEND-A-HAND AND OTHER CLUBS.— A list of the clubs is as follows: The Men's Club, the Eliot Circle, the Red, White and Blue Club, the Comfort Carriers, the Sunshine Makers, the Searchlights, the John Howard Lend-a-Hand Club, and eight or ten other Lend-a-Hand Clubs which receive inspiration not only from the Harry Wadsworth mottoes but from the names of Tuckerman, Winkley, Merrill, Faulkner, which they have adopted.

These clubs serve an excellent purpose and do a great deal of genuinely good work not only for their own members but for others. Each club has for its leader either an officer of the church or one of the Sunday School teachers, and it is the constant aim of these leaders to see that their clubs serve not only the purposes of sociability but also those of the Sunday School and church.

The last Quarterly Meeting of the Lend-a-Hand Society was held at our church on Saturday, February 2, 1901. Dr. Hale presided and many interesting reports and addresses were given.

Special mention should be made of the Men's Club, the Eliot Circle and the Red, White and Blue Club. The Eliot Circle is a club of women, many of them new comers, which serves as a mothers' club. The meetings are held once a month, with an address upon some practical subject and a social "tea." Among other speakers have been Dr. Mary F. Hobart and Dr. Sarah Russell Stowell, Mrs. M. C. Whitman and Miss Georgiana Merrill.

This club was chiefly instrumental in raising the money for renovating our main Entrance Hall, and more recently has bought curtains for the parlors. It numbers thirty-two members.

The Red, White and Blue Club has continued its regular weekly

meetings, recently celebrating the 150th. Notable events were its annual supper and a joint debate in which the Red, White and Blue Club of Brighton took part. A similar debate will take place early in May. But the chief value of the club is to be found in its weekly meetings, and the strong personal influence of its leader, Miss Jones.

The Men's Club, numbering about twenty-five, has had its usual suppers and social meetings. One stereopticon lecture was given under its auspices by Mr. R. C. Humphreys, who kindly furnished the lantern and the lecture free of expense. Other addresses were given by Rev. Pitt Dillingham upon "The Work at Calhoun," Col. Evans upon "The Salvation Army in Boston," Mrs. Glendower Evans upon "Our Duty in the Philippines," and Mr. J. Rayner Edmands upon "The White Mountain Storm of June, 1900." Rev. James Eells addressed the club on Ladies' Night upon "The Place of the Church in the World of Today."

Special remembrances have been sent to about fifty families at Thanksgiving, Christmas and Easter. At the Harvest Festival large quantities of vegetables and fruit were received and afterwards distributed. Several barrels of apples were received for this purpose from the Lend-a-Hand Farmers' Fruit Offering.

During the summer, as already reported, the work of the Mutual Helpers' Flower Mission was successfully carried on by Miss Stokes and her assistants.

The Summer Playroom was continued, with about a hundred and twenty children, during July and August. The church was open every day and Sunday services were held every Sunday, thanks to the generous assistance of the ministers who volunteered their services during the vacation.

Respectfully submitted,

CHRISTOPHER R. ELIOT.

BULFINCH-PLACE CHURCH SUMMER WORK, 1901.

The Summer Work has been similar to that of previous years. It has included a Summer Playroom for girls and younger boys, a Flower Mission, and one regular church service on Sunday.

The church has been open every day from 9 to 1 o'clock, either Mr. Eliot or one of his assistants being present to receive callers.

The average attendance in the playroom has been 140. The children

have enjoyed themselves heartily, and have given their teachers no trouble. On August 23, they were given a picnic at Long Island under the auspices of the Randidge Fund. Daily sessions were held from July 8 to Aug. 31.

The Mutual Helpers' Flower Mission has been actively helpful during the summer from June 1 to October 1. Large quantities of flowers have been received and distributed. Miss Jones and Miss Stokes have superintended this work, and about 6000 bunches of flowers have been given away to families in our neighborhood.

The Sunday services have been held in the afternoon at 3.15 o'clock. Mr. Eliot remained in charge until August 1. During August the services were taken by Rev. R. W. Boynton, Rev. C. W. Wendte, Rev. Chas. F. Russell and Rev. J. M. W. Pratt.

To these ministers and to many friends who sent us flowers and helped in their distribution, we give our hearty thanks.

C. R. Eliot.

NORTH END UNION.

To the Executive Committee of the Benevolent Fraternity of Churches in the City of Boston:

Briefly stated the work of the North End Union is as follows:

Gymnasium:

Young men, two evenings. Young women, one evening.
Boys, one evening.

Dressmaking:

Three classes for girls. Two classes for young women.
Two classes for adults.

Trade School Classes:

Day school of dressmaking (nine months course). School of plumbing.
Lectures on plumbing.
School of printing.

Girls' Clubs:

Delta Club. Little Helpers' Club.
Hubbard Reading Circle.

Boys' Clubs:

Edwin D. Mead Club. John Ware Club.
Good Will Club. Paul Revere Club.
Mayflower Club. Roger Wolcott Club:

Miscellaneous:

Sewing class, Saturday morning. Playroom.
Sewing, two afternoons. Public baths.
Crocheting. Sunday School.
Embroidery. Reading room and library.
Mending. Game room.
Kitchen garden. Illustrated Lectures.
Songs and games. Stamp savings.
Monthly socials.

No innovations have been made; no distinctly new features have been launched during the past year. The effort has been to develop and extend the work along the lines already established, and to make such improvements in the quality of instruction as our limited means would permit.

In general it may be said that the work done is based quite as much upon industrial needs as upon those which are ethical or moral, if, indeed, it is possible to separate one from the other, for it may be regarded as an established principle that all moral instruction ought to be founded upon acts and occupation, upon "education through doing."

When we realize that there are more than six thousand children of school age in the North End, and that these have older brothers and sisters, it will be realized that the Union is not limited in its opportunity, provided it can offer what is desired.

Of the many things needed, which shall the Union select? There are more "ungraded" children, by far, in the schools of the North End than in any other section of the city; that is, children who, on account of deficiencies of one kind or another, cannot be assigned to the graded classes. This is due largely to their lack of a knowledge of English when they enter the schools, and not because they are below the normal intelligence of other children. Being thus handicapped, many of them fail wholly, or in part, to get the advantages of the upper grades. The Union considers this one of its opportunities, that it can supplement the work of the public school to some good purpose by helping such, not in their book work, but in sewing, dressmaking and trades for boys. The Union does do something in this direction, but it is possible to do much more.

Again, there are large numbers of young women at work in shops and factories who must, of necessity, make their own clothes. Many of them do not know how and must needs be taught. They work for wages so low that it is very difficult for them to save enough to buy serviceable material, and too often it happens that they feel obliged to buy something that "looks well, but doesn't wear." Three of the dressmaking classes provide for this emergency. Not only are they given instruction in cutting and making, but material is sold to them at cost, and they are allowed to make easy payments. It often takes them a whole season to square up accounts.

In purchasing material for these classes advantage is taken of "bargains" and "mark-downs," so that good, serviceable dress goods can be furnished at a low price. 258 yards of dress goods, 242 yards of lining and 270 yards of other materials have been bought this season.

One class in dressmaking is provided for mothers who are so occupied during the day that they have little or no time to make garments for themselves, or who feel their inability to do so without assistance. In all these classes a machine stitcher is provided to run the long seams, thereby facilitating the despatch of work.

There is an element of gradation in the work of their different classes, and for those who wish to take up dressmaking in a more systematic way a class is provided which aims to give practical instruction in drafting, cutting and making. This class is limited to twelve pupils, is usually full, and the tuition fee is $3.00 for twenty-four lessons.

TRADE CLASSES.— The industrial work thus far outlined pertains to the immediate needs of the individual and does not consider, primarily, the wage earning capacity. Since 1894, when the Plumbing School was opened, the Union has stood for the principle that specific training for every vocation is indispensable, that the "rule of thumb" must give way to the rule of trained knowledge. It has not held this as an abstract idea merely, but has given expression to it through the three separate trade school classes which it has established. In fact, the Union may properly claim to be the pioneer in New England in opening the first distinctive trade school class, which gave, through shop-practice, instruction to those already engaged in the trade. It is encouraging to note the development of this trade, or industrial training idea. Leading men in the Charitable Mechanics' Association have contemplated for years the establishment of such schools (we do not forget their generous kindness, when, six years ago, they gave $500 towards our own Plumbing School), and the realization of their hopes last fall, when they opened classes in Carpentry, Bricklaying and Plumbing, calls for congratulations. The most notable acceptance of the idea that every one should be equipped for life's work in the most thorough and systematic way possible is to be found in Springfield, Mass., where two trade classes were established in 1898.

It is the most notable because they were established by the School

Committee, are under the direction of the Superintendent of the Public Schools, are paid for out of public funds and are a legitimate part of the public school work. This is a hint of what may be expected in the coming adjustment of the curriculum of all public schools to the requirements of life.

In the meantime the North End Union should continue to make its contribution to the development of public sentiment in favor of such training.

The Plumbing School continues to be as full and as successful as usual. The School of Printing which was begun in January, 1900, promises to be the best illustration of the value of industrial school training of anything we have thus far attempted. That such practical printers as J. Stearns Cushing, J. W. Phinney, Geo. H. Ellis, Henry O. Houghton and Lewis A. Wyman have consented to superintend and direct the work of the school is the best evidence that such a school is needed to supplement the opportunities of the modern printing office as well as the best guarantee that the instruction given is practical and of a kind which has a commercial value in the trade. In a word, the aim of the school is not to make more but better printers.

The number of pupils is limited to ten, as individual instruction is given, and only those taken who have had six months experience, at least, in a printing office and who are identified with the trade. In almost every case the eighteen pupils of the fall and spring terms have been sent by their employers or have come at their suggestion.

CLUBS.— The Union has nine clubs in all, one for young men, three for girls and five for boys.

In addition to the "business," every club has some definite work which varies each evening; it may be a debate, in which each member takes part, it may be a journal, prepared by an editorial staff selected from their numbers, a mock trial, a town meeting with its warrant and various officers. A heroes' night, a commemoration of certain dates with its historical reminiscences, such as March 5 and the Boston Massacre, and many other such things. The results upon the members of these clubs are very marked, bringing out the latent ability and with it self-respect. If, as has been said, the aim of education should be to stimulate people to think, and teach them how to best express their thoughts, such clubs must be considered

most educational. In addition to this the training in parliamentary law, the responsibility which comes through the holding of office, brings a dignity of bearing which is very marked.

SATURDAY MORNING SEWING CLASS.— This is a class of 150 girls and twenty volunteer teachers under the general direction of Miss Barnes and Miss Curtis. They have a trained teacher to prepare the work and supervise the sewing, and the results have been very satisfactory. We desire to express our appreciation and thanks to them and their associates for their devotion to the work and for their generous kindness in assuming the entire expense of the class with the exception of the salary of the supervisor.

PUBLIC BATHS.— The facilities of the public baths are contracted, yet the good service, cleanliness and abundance of hot water is evidently appreciated, as the whole number of baths last year was 9,308. The fee of ten cents for men and five cents for women does not quite pay the expenses.

WINDOW GARDENING.— The most difficult part of starting window boxes for flowers is getting the loam. Every Spring the Union provides a prepared loam which it sells for the nominal sum of three cents a peck. Flower seeds of all kinds are sold at two cents a paper, of which 582 papers were sold last year.

STAMP SAVINGS.— The "Bank" is open twice a week. Whole number of depositors (April 1) was 332. Average weekly deposit since January 1 has been $33.

ILLUSTRATED LECTURES.— These lectures, ten in number, which were fully illustrated by the stereopticon, have been of the best and well attended, in fact the demand for tickets was so great that it was deemed wise to limit the number given out.

PLAY ROOM.— The play room under the direction of Miss Barker, resident worker, where forty little ones come every afternoon, except Saturday, is always a spot of sunshine.

SUNDAY SCHOOL.— The average attendance has been 189 and twelve teachers. A much larger and better work could be done if we could get the needed teachers.

GYMNASIUM.— The Men's Class under Dr. C. C. Stroud, Director of Physical Training in Tufts College, the Young Women's Class under Miss Maccarty, and the Boys' Class under Mr. Robert Clay-

man, Miss Harvey and Miss Wells, have been as well attended as usual. Valuable work has been done and the interest sustained.

We would gladly speak in detail of the other classes if space permitted, but it may be sufficient to say that they have been well attended and that conscientious service has been rendered by those having them in charge. We desire to acknowledge our obligation to the many faithful workers who have so kindly contributed of their time and effort and who have made possible a large share of the work which has been done.

The three serious problems which confront the Union are, how to accommodate the increasing number of junior members, how to provide social opportunities for its older members, and how the increasing expenses shall be met. The Game Room where the boys congregate is by actual measurement 13 x 17 feet. When there are two boys for each seat in this room, as not infrequently happens, it will be seen that it is difficult to maintain order or to provide that occupation which boys want and should have. Being thus unprovided for, they go into the Reading Room adjoining with the spirit of unrest upon them which, for the time being, is not satisfied by books.

What shall be done to hold the members when they get older has always been a serious question. The Union has never been able to build up a constituency by attaching to itself any numbers of those who have been identified with the Union in years past, simply because it has not been able to provide such accommodations and facilities as are desired by members older grown. That these limitations entail a distinct loss to the Union as well as to the members themselves, has long been recognized, but it has been emphasized within the year by a larger number of these older members manifesting a spirit of helpfulness and a desire to be of service to the Union. We would that we might keep these thoughtful young men with us and add to their numbers. This helpfulness may be illustrated by instancing one member who for two years has had a class in the Sunday School and who has been the director of one of the clubs.

The expenses of the Union have been met in a large measure by the Fraternity, but the Fraternity may not be aware to what extent it has been necessary to supplement the amount voted by it to meet

the whole expense. This does not refer to the expense of establishing the several trade schools, which required an outlay of nearly five thousand dollars, nor to the cost of maintaining them, all of which, except heat and light, has been otherwise provided for, but rather to the amount which it has been necessary to provide, in excess of the amount voted, to cover the running expenses of the Union. The directors of the Union were able to do this because of funds acquired several years ago from the Loan Portrait Exhibit. A year ago, viewing with no little concern how rapidly this fund was disappearing, they began to consider wherein they could practice a more rigid economy. It was thought possible to consolidate the janitors' work so that it could be done by one man. This change was made and a saving effected, although it involved the loss of Mr. and Mrs. Channell, who had been with us since the first months when the Union opened.

This change carried with it keen regrets, as a matter of course, for Mrs. Channell was ever in pleasant relations with her surroundings, enthusiastic and unstinting of her efforts, and although Mr. Channell was engaged for evening work, yet it was a severing of pleasant relations of years and was much to be regretted.

With all this economy it has not been possible to meet the deficiency. If the expenses increase, as they will if more paid teachers are employed, as seems necessary, it is a question how this added expense shall be provided for.

The work of the Children's House, which consists of the several dressmaking classes for girls and various classes of sewing, crocheting, embroidery, etc., is under the direction of the Children's House Committee, Miss Ida Mason, Mrs. Edward Nash, Miss Stackpole, Miss Susan Atkinson, Mrs. E. G. Niles, Miss Emma E. Mizner and Miss Julia W. Frothingham.

This committee, which meets regularly every month, arranges for teachers, plans the work and gives it supervision. Under their direction, Miss Florence N. Barker, who is in residence at the Children's House, superintends the work, and is rendering most efficient and admirable service; and, in addition to her duties in connection with these classes, she has charge of the Play Room, visits the families of many of the children who come under her notice, and

aims to maintain such personal relations with the neighborhood as shall make her residence mutually pleasant and helpful.

Respectfully submitted,

SAMUEL F. HUBBARD.

NORTH END UNION SUMMER WORK, 1901.

The Summer Work of the North End Union began July 2 with the distribution of flowers among the sick and shut-ins of the surrounding tenement districts, each week some hundreds of bouquets being carried out by little girls, members of the North End Union's clubs and classes.

The lists are made up, after personal visitation, by the resident worker, among those whose names are handed in for flowers, thus making sure that the precious blossoms are placed just where they will be most tenderly appreciated and cared for. This at the same time affords the desired opportunity for close personal touch with the homes and parents whose children make up so large a part of the Union's activities. A handful of blossoms is surely the sweetest possible kind of an introduction, and, in fact, all that is needed to insure one a warm welcome anywhere.

The instant lighting up of faces, and hearts opening like magic, to pour out all sorts of confidences, easily demonstrate that this ministry of flowers accomplishes more than can be estimated.

The outings, too, have formed another important feature. Twelve excursions, including nearly three hundred children and mothers, were successfully managed, many of whom would not otherwise have had a single day out of the hot city. Special effort was made to get the mothers off for a day with the small children — those too young to be included in the regular excursions — and two of the twelve groups were of these, besides a few mothers who accompanied their children on the other occasions. Their grateful appreciation was something to be remembered.

In addition to these special features, the resident worker was in constant demand, visiting the sick, sending children away, and responding helpfully wherever needed.

We are most grateful to all those who helped in the good work, especially to the ladies from the various towns sending flowers, who assisted in the direction and making up of the bouquets. To Rev. Mr. Deming, of the Beachmont Seashore Home, and the Baker Island Sanitorium, for many kind favors. Also to the Newton Street Railway Co., who twice very generously placed special cars and privileges of Norumbega Park at our disposal, and to Mr. Charles W. Hubbard, who provided camping accommodations at Riverside for ten or a dozen boys.

FLORENCE N. BARKER.

THE MORGAN CHAPEL.

To the Executive Committee of the Benevolent Fraternity of Churches in the City of Boston:

Fewer new enterprises have been inaugurated at Morgan Chapel during the past year than usual. It did not seem wise to begin new work if the present building was soon to be torn down. Only those forms of work have been preserved, however, that could be successfully prosecuted. The death of many an enterprise has resulted from a devotion to the letter rather than to the spirit. When methods have lost their usefulness it is best to change them and accomplish our ends by easier ways. Why spend so much time perpetuating a form in which there is no life? Why waste so much care and strength in preserving a corpse? The successful missionary must have the prophetic insight. He must be more than a weather-vane. He should not only indicate the direction of present breezes but become a strong factor in producing the changed conditions. Morgan Chapel is not running in the ruts. Its methods and spirit are modern. It is having its part in the changing conditions of the neighborhood. It is today working for tomorrow. Six years ago nearly every house on certain streets were open places of vice and crime. Today most of the former occupants have fled. Into their places have come a Jewish, Italian and colored population; for the most part virtuous and law abiding. Hundreds of children are now living in houses where formerly there were none. The subway and elevated road have torn down many buildings. The moral conditions are far better, but there is still a mighty work before us, along two lines. The multiplied childhood must be trained. There must be awakened an American and patriotic public spirit.

We have added to our children's work the past year by instituting several clubs for boys and girls. We have made a good beginning. With proper room and facilities this form of work can be pushed to increasing success.

The young men have been banded together into a brotherhood.

They meet once a week. The evening is spent in social recreation and in the discussion of interesting topics of the day. It is purposed to take an active part in some neighborhood reforms, and we would not be surprised if within a short time the Excelsior Brotherhood of Morgan Chapel would become a factor that local politicians will need to deal with.

Another new feature of work which has developed much neighborliness has been the Good Reading Club. There have been distributed and exchanged every week among hundreds of people of the community a good paper or magazine. In some cases good reading has supplanted bad; in other cases a habit of reading has been inculcated. The work has required a large number of friendly visits and a consequent better acquaintance with the neighborhood formed.

We have for the first time used the stereopticon this year. During the summer season our house was filled Sunday nights by people who came to a series of illustrated sermons on the "Life and Land of Jesus." So many children came to this service that we determined to run a double service during the winter months. While the adults attended the regular evangelistic service in the auditorium, an illustrated lantern service was continued with the children in the vestry. There has been a very large attendance and most satisfactory results. The two services will probably be combined again during the summer.

Perhaps I cannot give a better idea of our regular work during the year past than by mentioning the various services held during the week:

Sunday.—9.30 A.M. The day's work begins with a prayer and testimony meeting. The average attendance has been 32.

10.30 A.M. Is our regular preaching service. Average attendance, 75.

11.30 A.M. The Sunday School. The total enrollment, 421; average attendance is 145. The people of the community change their location frequently, which greatly accounts for the large enrollment and low average. There has been a marked improvement in instruction and discipline.

2.45 P.M. A band of people have visited the sick who were unable to attend church, and have held for them in their homes a service

of song and prayer. During the year 250 of these cottage meetings have been held.

4 P.M. The Junior League, a band of boys and girls, meet for a religious service. The League is well organized and has done the best work in its history.

6.30 P.M. The Epworth League meeting. During the summer the service was divided. After a short devotional service the company adjourned to a neighboring street corner and held an out-door meeting. An invitation was always given to attend the service to follow, and many were drawn into the church from off the streets. The Epworth League is divided into Spiritual, Mercy and Help, Literary and Social departments. Good work along all these lines has been carried on.

7.30 P.M. The evangelistic service. Average attendance, 150. During the summer, as previously announced, the church was packed with the people to attend the illustrated service. The Sunday night meeting is the popular service at Morgan Chapel.

Monday.—7 A.M. The Day Nursery opens its doors. This continues every week day during the year. The average attendance is 25. Babies continue to be born in our neighborhood, and the need of our day nursery and kindergarten is more manifest than ever. The influence of this form of ministry is not confined to the babies, who, without us, would be uncared for. The prophecy is fulfilled in our days, "A little child shall lead them." Nothing disarms bigotry and prejudice sooner than our ministry to the children. The parents are being converted and the whole home life changed. During the summer fifty babies and children were cared for at Spencer, Mass. So beneficent was the change in the children that some mothers did not recognize their rosy-cheeked babies when they were returned to them.

9 A.M.-12 M. From October to June our Kindergarten is open. It continues under the efficient and generous superintendence of Miss Lucy Wheelock, who puts her advanced pupils in charge. Several children who would be overlooked or crowded out of the public kindergartens are in this way cared for.

9 A.M.-5 P.M. Our co-operative industrial work is open every week day. The Employment Bureau does all it can for the thousands who apply. Of course, in most cases, a kind and encouraging word only

can be said. Sometimes a word of advice is given that is more valuable than the assistance asked for. It is one of the most popular features of the Chapel work. Many who were destitute have been given help, and have earned the same by sawing wood, cobbling, printing, carpentry, upholstering, scrubbing, sewing, etc. The rule is: "Each one is helped by helping some one else."

The afternoon and evening is largely occupied with the Music School of Morgan Chapel. Classes in piano, violin, mandolin, guitar, banjo and vocal culture have been formed. Since its beginning, the School of Music has had above 500 pupils. This year the attendance has been about 100. The best of instruction is furnished, and with new facilities we expect a great increase in its beneficent results.

After the chorus practice in the evening, the two circles of King's Daughters and the Young Men's Brotherhood in their respective rooms have their meetings.

Tuesday.—During the winter months certain women are permitted to meet with our Deaconess and spend the afternoon sewing. A good book is read and the conversation directed along lines profitable to all.

7.30 P.M. There are three class meetings. Two are for adults and one for children. These meetings are for Bible study, prayer, song and religious testimony.

Wednesday.—The regular work is carried on during the day.

7.30 P.M. The Total Abstinence Guild holds its meeting. This is an organization of reformed men and women. It is doing a great service for temperance in the community, and is demonstrating weekly that reformed men and women, better than any others, can reach and bring back to righteous lives those who are already departed from the paths of temperance and virtue.

At the same hour there have been held clubs of boys and girls, mention of whose work is made above.

Thursday.—7.30 P.M. The mid-week prayer and conference meeting is held. After a short exposition of scripture the people occupy the time in earnest prayer, song and exhortation. It is a religious service of much power.

Friday.—The evening is usually given up to a social. Various organizations of the chapel take the different evenings and provide

an entertainment for the public or a private meeting for their friends. Some of the most pleasant socials in the history of the Chapel have been held the past year.

Saturday.— The morning hour is devoted to the Industrial School. The girls are taught sewing; the boys card-board work and sloyd. The enrollment has been between two and three hundred, the average attendance, 125. The teachers have been supplied largely from the New England Deaconess' Training School. The school is made possible through the kind solicitation of Miss Kate Hobart, who has served as its treasurer, and has been very ably superintended by Miss Margaret L. Wyman.

8.00 P. M. The Saturday night concerts have been held from October to April. The attendance has been large, and the concerts excellent. They have been furnished by the Epworth Leagues of Boston and vicinity. After the concerts a spirited temperance meeting has been conducted by students from the School of Theology of Boston University. When we have better facilities we shall hope to introduce some new features into this Saturday night work that will make it a greater force in this community than it has been.

During the year Rev. J. L. Seaton, my assistant, was called to an important church in Norwood. I was able, however, to secure the services of Rev. Edgar Jones and Rev. W. C. Clock. The latter has just accepted the position of superintendent of missions in Kansas City, Kansas, and, Rev. Mr. Downey will take Mr. Clock's place in caring for my music and boys' club work.

Miss Edna C. Brown, who has done the very best kind of service as deaconess from the New England Deaconess Home, has been compelled to give up her work and take a year's rest. To her quiet and persistent effort is largely due the splendid growth in our children's work. We shall rejoice when her health will permit her return.

The success of the Chapel work may have something to do in keeping our veteran missionary, Miss E. S. Emmons, so young. Her persistent enthusiasm and cheerful spirit and uncomplaining endurance in her affliction is a heavenly benediction to us all. She has kept dozens of our children in school and rejoices keenly in the harvest resulting from the faithful sowing she has made in this field in the days gone by.

We desire to acknowledge the valuable help rendered in our re-

lief work by the Tuckerman Circle. Our grateful thanks are also due the students of the School of Theology of Boston University and the Training School students of the Deaconess' Home for their hearty assistance. The Epworth Leagues and other organizations that have helped us in so many different ways should receive our cordial thanks, as well as the private individuals who by words of encouragement and actual service and contributions have forwarded our work.

Respectfully submitted,

E. J. HELMS.

MORGAN CHAPEL SUMMER WORK, 1901.

The summer home for the children of the Kindergarten and Nursery and others was this year opened in June at Hopkinton, Mass. An old country farmhouse with ample grounds was generously donated to our use by Mr. C. W. Claflin of that village. The different societies of the Methodist churches in Hopkinton and Southville, under the leadership of the pastor, Rev. W. O. Thurston, furnished the house. About fifty children were first taken there. Nearly every week some others have been taken out and some returned home. During the summer, in an unexpected way, measles and chicken-pox broke out. It caused lots of extra work for those who cared for the children and while it lasted prevented others from having the advantage of the summer home; but it was a benediction to the afflicted children to have such a lovely place and such excellent care in their sickness. In every case the sickness was very slight. The country home will be kept open till October.

The picnics at Long Island and to Allston were crowded to the fullest capacity. Besides these larger affairs there have been many outings for the various classes and clubs. Nor have the old and overworked been overlooked, but have upon our appeal been helped to a few days or weeks of rest through various kind organizations when we were unable to do so.

During the summer, though the work has been so widely distributed owing to rebuilding, it has been remarkably successful. Through the generous courtesy of the Barnard Memorial we have had a splendid place for our Sunday services and Thursday night prayer meeting. Some changes in the hours of service were needed, but the congregations have been large and the interest encouraging.

The Temperance Meeting at the American Volunteers' Hall, 64 Pleasant Street, has continued through the heated season with success.

Perhaps no meetings have been more successful than the open air services held from the steps of our club house and headquarters at 9 Wheeler Street. On Tuesday, Thursday, Saturday and Sunday nights, if it did not rain, out-door evangelistic services have been held. Large and attentive crowds have been the rule. Many have tarried at the close of these services to foreswear drink and begin a Christian life. It is intended to continue these services as long as the weather will permit and the interest will warrant. To the missionaries who have been indefatigable in their efforts, and to the Sunday Schools and friends who have so kindly contributed to make this good work possible the management and pastor desires to acknowledge their hearty thanks. E. J. HELMS.

PARKER MEMORIAL.

To the Executive Committee of the Benevolent Fraternity of Churches in the City of Boston:

In undertaking to superintend the work at Parker Memorial this year, it was with the understanding that the duties would be very light. In view of the proposed change of location, it seemed advisable to the Parker Memorial Committee to give up all the industrial classes for adults except the dressmaking and millinery, but more classes have been added to the children's department, making fully as much detail work as last year.

ADULT WORK.— We have had two classes in millinery and two classes in dressmaking. In both branches the pupils have done excellent work, and many thanks are due the teachers for the individual interest in their pupils and their spirit of co-operation, without which no class can be successful.

A Singing Class was opened the first of February. There are so many large choruses that it is difficult to maintain a class of this kind, even though we have a very efficient teacher, but the interest shown by those who attend is very encouraging for the building of a larger class next season.

The Mothers' Club has had a very successful winter, with an increase in membership to thirty-two. They have enjoyed several entertainments given by the young people of our Unitarian churches. The Women's Alliance of the Unitarian Church in West Newton sent a gift of twenty-five dollars, which purchased some comfortable rocking chairs. Rev. E. J. Helms kindly officiated at the christening of a baby boy whose mother was a member of the club.

During the summer one of our older members was taken from our midst. In the six years of the club's existence we have lost by death only two members.

As the Benevolent Fraternity of Churches has some interest in the Boys' Institute of Industry at Roxbury this winter, I was asked to do some work there. I formed a Mothers' Club, inviting some

of the mothers of the children who go to the classes at the Institute. The club has been growing slowly, as did ours at Parker Memorial the first year, but with the milder weather comes an increase in membership, and they seem to have made a fairly good start. The Roxbury Club and the Parker Memorial Club have exchanged visits, and each time there was a good attendance.

CHILDREN'S WORK.— Miss Burrage, who has for several years had charge of the large Thursday afternoon sewing class for girls, spent this season in Europe, but left an efficient staff of workers to carry on the class. The work the children have accomplished shows faithful earnest devotion on the part of the teachers.

On Wednesday afternoons eighteen little girls are taught nature work by sewing, drawing and coloring birds and flowers. The two young ladies having charge of this work give short talks about the particular flower or bird which is the subject of the afternoon's work, and have given the children a great deal of valuable information.

The Sphinx Club has carried on its work Saturday mornings as heretofore. In addition to the classes in embroidery, painting, elocution and piano, classes in paper flower work and violin have been formed. This season there has been a larger number of pupils in music, and this branch of the club work has been particularly successful. The club has furnished one of the small rooms in the building as a music room.

On Saturday mornings the Library is open, from which the boys and girls take books home. After selecting their books the children play games for an hour.

On Saturday afternoons there is a Cooking Class for eight little girls of from ten to twelve years old.

On Saturday afternoons from forty to seventy little girls gather in Fraternity Hall for two hours of games, their ages ranging from four to twelve years.

Every Thursday evening the children meet and sing for an hour.

There are one hundred and ten depositors in the Children's Bank, and they have deposited since October $113.50, withdrawn $67.30.

All these children's classes are taught by young people from our various Unitarian Churches, who generously give their time and attention to the work. Their influence upon the lives of the children cannot be estimated, and we feel that with twenty-three earnest

young people coming in contact with the children here each week, Parker Memorial takes its place in the uplifting of the great South End.

PHILANTHROPIC WORK.—Under this heading I would like to cite two instances which will give some idea of the variety of work at Parker Memorial.

Early in the winter two little boys were reported to me as being seen on the street, ragged, with no shoes, begging. I called upon them and found the family apparently in very straightened circumstances. Thinking more than temporary aid might be needed, I referred them to the Associated Charities, and together we investigated. The father of the children, who was then insane, died shortly after. We found the woman was not the mother of the boys, which she claimed to be, was very untruthful, and appearances showed pretty plainly that the children were not well treated. When we discovered to some extent the amount of begging the children were made to do, we reported them to the Society for the Prevention of Cruelty to Children, who took them away from the woman and placed them in a home, where they will remain until the aunt who is willing and able to care for them is appointed guardian.

The other instance is very different, but demanded much time. Outside aid from the Old Men's Home was obtained for a worthy and respectable old person who has been an invalid for several years. He has been made very comfortable and happy this winter, and feels that he can never express his thanks for this help.

Grateful acknowledgment is due the Tuckerman Circle for money sent me for charitable purposes, enabling me to make the winter less hard for many who might otherwise have suffered from cold and want of food. I also gladly acknowledge gifts of clothing sent from the Second Church and individuals.

MISCELLANEOUS.— One hundred and fifty guests were present at our seventh annual Thanksgiving Dinner, nearly all of whom were Americans. This dinner was provided, as heretofore, by our friends in the country, who sent generous gifts of money and flowers as well as fruit and vegetables. The same excellent help was given by the young people of the various city churches in preparing and serving this dinner.

A large supply of jellies has been received for distribution among

the sick. Some of these jellies have come through appeals in the "Word and Work" of the Young People's Religious Union. These delicacies have been very welcome and much appreciated by many this winter.

We have had several entertainments, including a Minstrel Show given by the Girls' Club from the First Church, Boston Comedy Club, Herford Club, Second Church Young People, Los Listos Club of Dorchester, Dorothea Dix House Children.

The following clubs and societies have had the privilege of the use of the halls and rooms at Parker Memorial this winter:

Parker Memorial Science Class.
Martha and Mary Sewing Society.
Eastern Kindergarten Assoc.
Girls' Fraternity Club.
Boston Fruit and Flower Mission.
Mass. Association of Working Girls' Clubs.
Kindergarten Training School.
Free Religious Association.
Sunshine Club.
Hale House.
Handel and Haydn Society.
Women's Educational & Industrial Union.
Woman's Charity Club.

I want to express my appreciation of Mr. Getchell's faithfulness and his ready willingness to help at all times.

To the teachers and workers who have so heartily co-operated with me in striving to get the best results from the work carried on here this winter, I give most heartfelt thanks. Without their help it would have been impossible for me to have carried on the work successfully.

We wish to thank the Associated Charities for their co-operation in our philanthropic work, the Boston Fruit and Flower Mission for the flowers and fruit given us whenever we have sickness among our people, and the many friends who have shown their interest by financial or personal help.

Respectfully submitted,

FLORA M. WHIPPLE,
Acting Superintendent.

PARKER MEMORIAL SUMMER WORK, 1901.

The usual summer work has been conducted at the Parker Memorial during the months of July and August. A kindergarten has met every morning in the East parlor under the care of Miss Nancy Noyes, assisted at the piano by Miss Flora M. Whipple. The session ended with an exhibition by the class which was attended by adult friends.

The domestic class, under the painstaking tuition of Mrs. Ernestine H. Briggs, met every morning in the week, and was taught many useful things in domestic, hygiene and social manners.

The lower hall was opened daily for the children's use as a playground, and furnished a cool and pleasant resort to many in the neighborhood.

Fresh air excursions were made by the various classes, under the care of Miss Whipple and teachers, to Waverly Oaks, Merrymount Park, Quincy and Nantasket, while seventy-five children connected with our classes went on the Randidge excursion to Long Island. The Mothers' Club enjoyed a moonlight sail to Nantasket. Mention should be made of the free ice distribution to the sick, about 10,000 lbs. being disposed of from June 1st to October 1st.

Miss Whipple has been at her desk all summer to answer questions and render service.

On the 1st of August Rev. C. W. Wendte, the newly appointed minister of the Parker Memorial, assumed charge. An extensive renovation and improvement of the edifice was begun. For two months the building has been in the hands of carpenters, painters, masons and electricians, and promises to emerge from their hands better fitted than ever for the larger work which is contemplated for it.

By the request of the Committee, Miss Flora M. Whipple, who, after eight years of faithful and valuable service, resigned her position as Superintendent to enter another vocation, continued her service to Oct. 1.

CHARLES W. WENDTE.

CHANNING CHURCH, DORCHESTER.

To the Executive Committee of the Benevolent Fraternity of Churches in the City of Boston:

This is my first annual report to you and also the first of Channing Church. A little more than a year ago your Secretary informed me that you contemplated the building of a new church, and suggested the idea that I be the minister of it. The task, though arduous, seemed attractive, and after your call had been extended and accepted, I began the work, the first day being given to examining the drawings submitted to various architects. At that time it was hoped that the new church would be finished early in the following autumn.

The work of the spring and the summer has already been reported to you in my preliminary report of last September. Excavation for the new building did not commence before the summer was well advanced, but September saw the frame up. It was necessary to find a temporary place for religious work. Athenaeum Hall, just at hand in the old historic "Town-Meeting Square," was obtained and was fitted up with folding chairs, a cabinet reed organ and temporary pulpit furniture.

The first service was held at 11 o'clock on the morning of the first Sunday in October. About thirty people were present and took part in the simple, earnest service. At 12 o'clock twenty children and grown people were present for the Sunday School. For nearly three months this hall was the place of meeting, and the congregation and the Sunday School grew till the school numbered forty and the congregation was about seventy-five or eighty.

It was a pleasure on the Sunday before Christmas to be able to have the service in the bright, pretty Sunday-School room of the new church. The hour of service was changed to 10.45, the school being continued at 12 o'clock. During the remainder of the winter the meetings were conducted in this room. The congregations numbered from one hundred to one hundred and twenty-five, and

the Sunday School from fifty to sixty. The teaching force of the school has increased satisfactorily, so that it has been possible to keep pace with the growth of the number of pupils.

Meantime the work on the remainder of the building made progress, and on the second Sunday in March the auditorium was near enough to completion to permit the holding of the service there. There have now been four Sunday morning services in that room, all of which have been well attended, the Easter morning congregation quite filling the church. On Wednesday evening, April 10, occurred the dedication of the building and the installation of the minister. It was an inspiring service in which the leaders of your organization brought, by their presence and addresses, large hopes and the helpfulness of wise words to the people and the minister of your new church.

We have, then, as we face the coming year, and all the coming years, a new church building which seems admirably adapted to the work that ought to be done by a church in this neighborhood. We have a Sunday School full of life and enthusiasm; we have an encouraging congregation and a group of loyal workers in it, which furnish the basis for a successful and coherent church society.

Yours faithfully,

HENRY HALLAM SAUNDERSON.

CHANNING CHURCH SUMMER WORK, 1901.

The summer work has not differed very widely from the work of the preceding months. Beginning as it did in October, 1900, the Sunday school was later this summer in completing the year's course of lessons than many other schools. The series current during the year, "Great Passages," was used, and it was finished by the school in the middle of July. The Sunday-School picnic was held on July 17th. Special cars carried the school to Arlington Heights and from there to Billerica. The lessons selected for use this year are the "Old Testament Narratives," and the school is now beginning these.

Of the regular church services there are fewer details to be related. The attendance during these months has been good, and a number of people who had not attended before, have associated themselves with us. The church was closed during August. The outlook for the year to come is

very encouraging. Preparations are now being made for the celebration on October sixth of the first anniversary of the gathering of the congregation and Sunday School.

Local flower work was done, special thought being given to the sick and aged in the parish. A notable occasion was the "Service of Roses," on a hot Sunday morning in July. A faithful teacher of one of the younger classes in the Sunday School took charge of the fresh air work and gave car-rides to a number of children whose homes are in or near Washington Village. Fortunately there has been comparatively little illness among our people.

HENRY HALLAM SAUNDERSON.

STATEMENT

OF

WILLIAM P. FOWLER, Treasurer.

Statement of William P. Fowler, Treasurer.

Income and Expenditures of the Benevolent Fraternity of Churches in the City of Boston for the year ending May 1, 1901.

INCOME.

Rents	$3,616 04
Bank tax rebate	66 58
Methodist denomination	1,200 00
Income from investments	9,825 19
Howard Sunday School Club	250 00
Contributions from friends	1,445 00
Contribution from churches	5,306 73
Contributions from friends for Parker Memorial	495 63
	$22,205 17

EXPENSE.

Parker Memorial.			
Expenses		$5,685 03	$5,685 03
Rents received	$1,580 04		
Friends	495 63		
		2,075 67	
Net expense		$3,609 36	
North End Union.			
Expenses		$4,559 43	4,559 43
Rents received		1,000 00	
Net expense		$3,559 43	
Channing Church.			
Expenses		$2,081 30	2,081 30
Rents received		125 00	
Net expense		$1,956 30	
Morgan Chapel.			
Expenses		$2,856 70	2,856 70
Rents received	$911 00		
Methodist denomination	1,200 00		
		2,111 00	
Net expense		$745 70	
Bulfinch-Place Church.			
Expenses		$4,376 16	4,376 16
Howard S. S. Club for Miss Stokes' salary,		250 00	
Net expense		$4,126 16	

Sundries.

Administrative expenses	$2,040 00	
Printing, postage and stationery	230 90	
Services on Common	151 05	
Rent of safe in Union Safe Deposit Vaults	30 00	
Union Services at First Church in Roxbury	75 00	
Legal expenses in obtaining leave to mortgage Morgan Chapel	170 30	2,697 25
		$22,255 87

Expenditures	$22,255 87
Income	22,205 17
Deficit	$50 70

ACKNOWLEDGMENTS.

Contributions and Donations.

Arlington Street Church	$1,612 51	
King's Chapel	1,453 00	
South Congregational Church	1,200 00	
Second Church in Boston	555 00	
First Church in Boston	204 00	
First Parish in Dorchester	150 00	
Church of the Disciples	50 00	
First Congregational Society in Jamaica Plain	50 00	
Hawes Unitarian Church	32 22	
		$5,306 73

For Parker Memorial.

Friends	$17 22	
John C. Haynes	100 00	
Miss Lucy Wheelock	68 00	
Miss Edith Burrage	10 00	
A Girls' Club	8 00	
Negro Convention	15 00	
Children of Parker Memorial	20 00	
George Herbert Hosmer Guild	8 00	
Parker Memorial Science Class	10 00	
Anna M. and Susan A. Whiting	50 00	
Mary B. and Ella C. Cummings	25 00	
The Eastern Kindergarten Association	25 00	
Hale Union of Newton Centre	15 00	
Social Club, Church of Disciples	5 00	
Sunday School, Church of Disciples	12 41	
Nathaniel Hall Society of Dorchester	5 00	
Sunday School Class, West Newton	45 00	
Sunday School, First Parish of Quincy	5 00	
Sunday School, First Parish in Cambridge	50 00	
Young People's Religious Union, West Upton	5 00	
		$495 63

Friends.

Mrs. Otis Norcross	$100 00	
Grenville H. Norcross	100 00	
W. H. P. Robbins	20 00	
Mrs. S. P. Blake	15 00	
Mrs. F. C. Manning	10 00	
J. Randolph Coolidge	25 00	
Methodist Denomination	1,200 00	
Handel and Haydn Society	175 00	
Estate of Benjamin Sweetser	2,000 00	
Estate of Robert C. Billings	1,500 00	
Estate of Rebecca P. Wainwright	1,000 00	
		$6,145 00

Boston, May 4, 1901.

I have examined the accounts of Mr. William P. Fowler, Treasurer of the Benevolent Fraternity of Churches in the City of Boston, showing the amounts expended and vouchers received therefor, together with the special and general investments, verifying the securities and the amount of cash on hand, and have found them correct.

EDWIN L. HOMER.

BENEVOLENT FRATERNITY OF CHURCHES

IN

THE CITY OF BOSTON.

1901-1902.

Meetings and Committees.

The Annual Meeting of the Fraternity is on the first Sunday in May, at which time the officers for the year are chosen. The contributions of the Branches should be paid before the first day of May, when the financial year begins. The other regular meetings are on the second Sunday in October, the second Sunday in December and the second Sunday in March.

The Delegates are divided into Committees, serving two months. Each Committee, during its time, visits the various Chapels and Sunday Schools.

Delegates are urged to inspect the churches and their work during the week, as well as on Sundays; also to attend the week-day services of the Ministers.

It is very desirable that the Delegates should inform the contributing churches of the working of the Ministry-at-Large.

It is also recommended that the Chairmen of the Visiting Committees call their committees together, and arrange for visiting upon some definite plan.

The visiting is suspended in July, August and September.

NOTE.

The Headquarters of the "Fraternity" are at Parker Memorial, corner Berkeley and Appleton Streets. Rev. C. W. Wendte, who is in charge, will be found at his office from 10 A.M. to 1 P.M. every week day, to answer calls for information or services. Rev. Edward A. Horton retires from official duty as Executive Agent.

Benevolent Fraternity of Churches in the City of Boston.

1901-1902.

OFFICERS.

Executive Committee.

REV. THOMAS VAN NESS, *President.*
11 Carlton Street, Brookline, Mass.
REV. JAMES EELLS, *Vice-President,* 41 Marlboro Street
WILLIAM P. FOWLER, *Treasurer,* 931 Tremont Building
REV. EDWARD A. HORTON, *Secretary and Executive Agent* (till October 1, 1901) . 25 Beacon Street
EDWARD C. BRADLEE . . . 60 State Street
REV. HOWARD N. BROWN . 79 Mt. Vernon Street
GEORGE C. POWERS . . . . 8 Louisburg Square
COURTENAY GUILD . . . 26 Mt. Vernon Street
FREDERICK O. NORTH . . . 20 Dock Square
REV. F. S. C. WICKS . . 20 South Street, Brighton
REV. EDWARD CUMMINGS, 104 Irving Street, Cambridge
REV. PAUL R. FROTHINGHAM, 163 Commonwealth Ave.

Sub-Committees.

CHAPELS AND WORK.

BULFINCH-PLACE CHURCH.— Messrs. Eells, Wicks, Van Ness and Horton.

NORTH END UNION.—Messrs. Brown, North, Van Ness and Horton.

MORGAN CHAPEL.— Messrs. Horton, Guild, Powers and Van Ness.

PARKER MEMORIAL.— Messrs. Cummings, Frothingham, Bradlee and Van Ness.

CHANNING CHURCH.— Messrs. Powers, North, Van Ness and Horton.

FINANCE COMMITTEE.

Messrs. Fowler, Powers, Brown, Van Ness and Horton.

Delegates.

FIRST CHURCH.

Rev. James Eells, *President*	41 Marlboro Street
Edward C. Bradlee	113 Beacon Street
Miss Caroline P. Cordner	55 Chestnut Street
Joseph G. Francis	40 State Street
Arthur W. Moors	171 Beacon Street

SECOND CHURCH.

Rev. Thomas Van Ness, *President*,	11 Carlton St., Brookline
Rev. Edward A. Horton	855 Boylston Street
Arthur W. Chesterton	49 India Street
Gen. W. W. Blackmar	72 Commonwealth Avenue
John Capen, *Secretary*	5 Worcester Square

ARLINGTON STREET CHURCH.

Rev. Paul R. Frothingham	163 Commonwealth Avenue
Russell Fessenden	49 Hereford Street
Courtenay Guild	26 Mt. Vernon Street
John Mason Little	Hotel Pelham
William G. Shillaber	275 Beacon Street

SOUTH CONGREGATIONAL CHURCH.

Rev. Edward Cummings	104 Irving St., Cambridge
Frederic H. Nazro	272 Devonshire Street
William P. Fowler	931 Tremont Building
Dudley R. Child	172 West Canton Street
Henry Otis Cushman	516 Commonwealth Avenue

KING'S CHAPEL.

Rev. Howard N. Brown, *President*,	79 Mt. Vernon Street
Francis L. Coolidge	81 Marlboro Street
Ernest Jackson	383 Beacon Street
Henry Wilder Foote	25 Brimmer Street
Francis P. Sears	85 Mt. Vernon Street

Delegates.

FIRST PARISH, DORCHESTER.

Rev. E. R. Shippen, *President*,	60 Virginia St., Dorchester
Henry F. Howe, *Treasurer* .	120 Kingston St., Boston
W. Carroll Pope, *Secretary*,	Hotel Monadnock, Dorchester
Frederick O. North . . .	20 Dock Square, Boston
Sidney K. Clapp . . .	179 Boston Street, Dorchester

CHURCH OF THE DISCIPLES.

Rev. Charles G. Ames, D.D., *President*,	12 Chestnut Street
Miss Bertha D. Eaton . .	80 Commonwealth Avenue
George C. Powers	8 Louisburg Square
Alfred Jones	Norfolk House

FIRST PARISH, BRIGHTON.

Rev. F. S. C. Wicks, *President* .	20 South St., Brighton
George B. Livermore, *Sec'y*,	5 Chestnut Hill Ave., Brighton
Charles B. Wetherell .	78 Chauncy Street, Boston
Frederick J. White . . .	33 High Street, Boston
Frank W. Krogman .	209 Washington Street, Boston

HAWES UNITARIAN CONGREGATIONAL CHURCH, SOUTH BOSTON.

Rev. James Huxtable, *President* .	568 East Fifth Street
Walter Jenny	55 G Street
Albert H. White	566 Broadway
Charles B. Bedlington . . .	53 Old Harbor Street
A. A. Richardson	12 Linden Street

FIRST PARISH, WEST ROXBURY.

Rev. John H. Applebee, *President* .	14 Hastings Street
C. W. Sparhawk, M.D.	Centre Street
B. H. Jones	Maple Street
Mrs. G. W. de Coligny	99 Temple Street
Mrs. Herbert L. Morse . . .	Whittemore Street

Delegates.

FIRST CONGREGATIONAL SOCIETY OF JAMAICA PLAIN.

Rev. Charles F. Dole, *President* . .	Roanoke Avenue
E. Peabody Gerry, M.D. . . .	2 Everett Street

Churches and Ministers.

Bulfinch-Place Church.— Sunday Services; Sunday School at 1.45 P. M. Public Worship at 3.15 P. M. The Winkley Guild and Evening Services at 7.30 P. M.

Various meetings during the week :—

Thursday Evening.— Religious Conference.

Wednesdays and Thursdays.—Teachers' Meetings.

Social Meetings once a month.

Women's Alliance twice a month.

Men's Club once a month.

The Eliot Sewing Circle and various "Lend-a-Hand" and "Red, White and Blue" Clubs hold frequent meetings.

Saturday Afternoon.—Housekeeping and Cooking Classes for children.

Popular lectures will be given during the winter by able speakers.

Kindergarten Playroom and Flower Mission during the Summer.

Mr. Eliot or one of his Assistants will be found at the church every week day from 10 A. M. to 1 P. M.

Rev. Christopher R. Eliot, *Minister.* Residence, 2 West Cedar Street.

Rev. Samuel H. Winkley, *Pastor Emeritus.* Residence, 11 Louisburg Square.

Miss Edith L. Jones, *Assistant.* Residence, 11 Joy Street.

Miss Katherine R. Stokes, *Assistant.* Residence, 181 Hancock Street, Dorchester.

North End Union, Parmenter Street.

Sunday.— Sunday School at 3.15 P. M.

Monday.— Plumbing School (shop work), Gymnasium, Boys' Club, Girls' Literary Club, Drawing, Dressmaking (two classes — for girls and for adults), Printing (shop work), advanced, Stamp Saving.

Tuesday.— Two Boys' Clubs, Girls' Club, Dressmaking, Printing (shop work), advanced.

Wednesday.— Mothers' Meetings, Plumbing School (shop work), Gymnasium, Girls' Club, Drawing, Picture Loan, Dramatic Class.

Thursday.— Dressmaking (adults), Girls' Gymnasium, Boys' Club, Stamp Saving, Mothers' Meeting, Printing (shop work), advanced, Plumbing School Lectures.

Friday.— Boys' Gymnasium, Embroidery.

Saturday.— Songs and Games, Kitchen Garden, Sewing School, Illustrated Lectures.

Playroom for little ones five afternoons.

Classes in Dressmaking, Sewing, Mending, Darning, Dolls' Dressmaking, Fancy Paper Work, etc., for school girls afternoon and evening.

Reading Room open every evening. Public baths every day from 8 A. M. to 8 P. M.

Samuel F. Hubbard, *Superintendent.* Residence, 73 Pinckney Street.

Miss Florence N. Barker, *Assistant.* Residence, 32 Parmenter Street.

Morgan Chapel, corner of Skawmut Avenue and Corning Street.

During rebuilding the work is considerably disarranged and distributed in various places.

Every Day.—9 to 12, Kindergarten. 7 to 6, Nursery. 9 to 9, Reading Room. 9 to 12, Employment Bureau. 9 to 5, Co-operative Industrial Work. Above at 9 Wheeler St.

Monday.—7.30 to 8.30, King's Daughters. 7.30 to 9.30, Excelsior Brotherhood. Afternoon and Evening, Music Classes. At 9 Wheeler Street.

Tuesday.—7.30 to 8.30, Class Meetings. At 9 Wheeler Street.

Wednesday.—7.30 to 9.30, Total Abstinence Guild. At 64 Pleasant Street. 7.30 to 9.30, Clubs for Boys and Girls. At 9 Wheeler Street.

Thursday.—7.30 to 8.30, Prayer and Conference Meeting. At 33 Pleasant Street.

Friday.—Afternoon Music Classes. 7.30 to 9, Ladies' Home Culture Circle, second Friday. 7.30 to 9, Epworth League and Church Social, fourth Friday. At 9 Wheeler Street.

Saturday.—10 to 12, Industrial School. 8 to 11, Saturday Night Open Air Concert and Rescue Work.

Sunday.—9.30 A.M., Prayer and Praise. 10, Sunday School. 11, Preaching. 2.45 P.M., Cottage Meetings. 6.30, Epworth League. 7.30, Evangelistic Meeting. At Barnard Memorial, 10 Warrenton Street.

Rev. E. J. Helms, *Minister.* Residence, 59 Patten Street.

Rev. Edgar Jones, *Assistant.* Residence, 72 Mt. Vernon St.

Francis H. Slack, *Janitor.*

Parker Memorial, corner of Berkeley and Appleton Streets.

Open every day from 9 A.M. to 10 P.M.

Reading Room and Library.

Social and Club Rooms.

Gymnasium and Baths.

Classes, lectures and Entertainments.

The Minister will be at his office daily, except Sunday, from 10 A.M. to 1 P.M., to meet all who may call upon him for counsel or service.

The Minister's Assistant will be at her desk every afternoon, except Sunday, from 1 to 5 P.M., to impart information and render any service in her power.

The Minister, or some of his fellow-workers, will be present in the Social Hall every week-day evening to welcome friends and visitors.

Industrial Classes for young people, under competent instructors, in Wood Carving and Modelling, Printing, Dressmaking, Millinery, Sewing, Cooking, etc.

Educational Classes in Elocution, Literature, Languages, Piano, Violin, Voice, Drawing and Painting, etc. (carried on by the Sphinx Club), Parker Fraternity, Mothers' Club, Young Men's Club, Young Women's Club, Dramatic Club, Flower Mission, etc.

Sunday Evening Services at 7.30 o'clock. Chorus Choir. Seats free. All invited. Minister's Sunday Evening Reception after the service in the parlors.

Minister, Rev. Charles W. Wendte. Residence, 222 Huntington Avenue.

Minister's Assistant,

Musical Director, Frederick W. Wodell.

Janitor, Wendell Phillips Getchell.

Visitors welcomed at any time.

Channing Church, Dorchester, Cottage Street, near Dorchester Avenue.

Sunday.—Preaching Service, 10.45 A.M. Sunday School, 12 M.

Monday.—"Channing Chorus," 8 P.M.

Thursday.—Girls' Club, 7 P.M.

Friday.—Boys' Club, 7 P.M. Mutual Helpers' Flower Work, 10 A.M. (July and August).

Saturday.—Library Club, 3 P.M.

Rev. H. H. Saunderson, *Minister*. Residence, 6 Thacher Road, Dorchester.

Visiting Committees, 1901-1902.

COMMITTEES TO SERVE TWO MONTHS.

The Delegates are earnestly requested to observe the following suggestions as far as possible :—

1. That the body of Delegates from each church be invited to organize for the purpose of increasing interest in the Fraternity and augmenting its resources, each delegation adopting such plans as may best accomplish its purposes.

2. That hereafter each of the Visiting Committees of the Delegates visit during the successive months in such manner that there shall be two committees visiting each month.

3. That the Visiting Committees be requested to arrange their work so far as possible in such a way that at least one member of the committee shall be able to make a thorough report on each chapel.

4. That the delegates be earnestly invited not to confine their visits to their regular months, but to visit work in which they are interested at other times.

October and November.

FRANCIS L. COOLIDGE. WALTER JENNEY.
HENRY W. FOOTE. FREDERIC H. NAZRO.

November and December.

GEORGE C. POWERS. DUDLEY R. CHILD.
A. A. RICHARDSON. B. H. JONES.

December and January.

JOHN MASON LITTLE. WILLIAM P. FOWLER.
RUSSELL FESSENDEN. COURTENAY GUILD.
HENRY F. HOWE.

January and February.

FREDERICK O. NORTH. CHARLES B. BEDLINGTON.
W. CARROLL POPE. E. PEABODY GERRY, M.D.

February aud March.

EDWARD C. BRADLEE. W. W. BLACKMAR.
GEORGE B. LIVERMORE. JOHN CAPEN.
MISS CAROLINE P. CORDNER.

March and April.

FRANCIS P. SEARS. ERNEST JACKSON.
SIDNEY K. CLAPP. ALFRED JONES.

April and May.

C. W. SPARHAWK, M.D. FRANK W. KROGMAN.
MISS BERTHA D. EATON. ALBERT H. WHITE.

May and June.

WILLIAM G. SHILLABER. CHARLES B. WETHERELL.
ARTHUR W. MOORS. FREDERICK J. WHITE.
JOSEPH G. FRANCIS.

June and October.

ARTHUR W. CHESTERTON. HENRY OTIS CUSHMAN.
MRS. HERBERT L. MORSE. MRS. W. G. DE COLIGNY.

No assignments are made for July, August and September, but Delegates are urged to inspect the summer work at their convenience.

HISTORY, AIMS AND METHODS.

DR. JOSEPH TUCKERMAN began his labors as a minister-at-large in Boston in 1826. He was at first supported by individual contributions. In 1827, his work was taken in charge by the AMERICAN UNITARIAN ASSOCIATION, and regular reports were made to that body. It was found desirable to place this growing work on a different basis, and the Association transferred its supervision to what is now known as the BENEVOLENT FRATERNITY OF CHURCHES, which has carried on the enterprise ever since. This body was founded in 1834, by delegates from the Unitarian churches of Boston, and incorporated in 1839. Today it represents the distinct organized work of the Unitarian denomination in Boston, through the several channels of philanthropy, education, worship, and free church privileges. It aims to be in every true sense a Ministry-at-Large. The churches representing the "Fraternity" are situated at widely contrasted localities in the city; and in each case the plan is carried out of fitting the activities to that particular region. In this way the ideas and the money are made to operate in a varied manner, calculated to meet the diverse needs of this growing community.

A summary of the different methods employed in carrying out our plans would contain nearly everything that comes within the scope of Christian civilization. We carry on industrial training, kitchen gardens, gymnasiums, reading rooms, dressmaking, and all modern helps to good citizenship. On the other hand, we maintain preaching, Sunday Schools, pastoral relations with the sick and poor, and whatsoever belongs to a living Christian church. It is the "Fraternity's" province to care for the churchless, whether rich or poor; and it seeks to provide facilities for the

people who are either indifferent to church life and work or have become alienated. In other words, it seeks by a flexible and all-around manner to be the Ministry-at-Large of the Unitarian churches of Boston, fulfilling for them and with them many most important duties. The means for this wide and varied work are provided by funds which have been steadily growing through bequests since the "Fraternity's" origin, and also by annual donations from most of the Unitarian churches in the city of Boston. The conduct of its affairs has been so discreet in the past that it has won confidence from all sources. Although under the auspices of the Unitarian churches, it is unsectarian, and aims to instil those truths which lead to character, and to spread those influences that tend to create self-respect, self-support, and genuine Christian faith. Some of our best-known leaders in religious and moral movements have been associated with this organization, such as Channing, Gannett, Henry Ware, Parkman, Barrett, S. K. Lothrop, Robbins, Starr King, J. F. W. Ware, Henry P. Kidder, Charles Faulkner, Rufus Ellis, and many others of the clergy and laity equally well-known. Recognizing the claims and opportunities of modern life in a city like Boston, the "Fraternity" wishes to preserve all the merits of the past ways of carrying on missionary work, and to add thereto new methods and enlarged plans.

Annual Report

of the Philanthropic and Mission Work
of the Unitarian Churches of Boston
Incorporated under the title of

The Benevolent Fraternity of Churches

Joseph Tuckerman.

December 1902

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SIXTY-EIGHTH

ANNUAL REPORT

OF THE

Benevolent Fraternity of Churches

In the City of Boston

WITH THE REPORTS OF THE MINISTERS-AT-LARGE.

PUBLISHED FOR DISTRIBUTION, DECEMBER, 1902.

BOSTON:
PRINTED BY J. ALLEN CROSBY,
1902.

January and February.

FREDERICK O. NORTH. CHARLES B. BEDLINGTON.
W. CARROLL POPE. E. PEABODY GERRY, M.D.

February and March.

EDWARD C. BRADLEE. W. W. BLACKMAR.
GEORGE B. LIVERMORE. JOHN CAPEN.
MISS CAROLINE P. CORDNER.

March and April.

FRANCIS P. SEARS. ERNEST JACKSON.
SIDNEY K. CLAPP. ALFRED JONES.

April and May.

C. W. SPARHAWK, M.D. FRANK W. KROGMAN.
MISS BERTHA D. EATON. ALBERT H. WHITE.

May and June.

WILLIAM G. SHILLABER. CHARLES B. WETHERELL.
ARTHUR W. MOORS. FREDERICK J. WHITE.
JOSEPH G. FRANCIS.

June and October.

ARTHUR W. CHESTERTON. HENRY OTIS CUSHMAN.
MRS. HERBERT L. MORSE. MRS. W. G. DE COLIGNY.

No assignments are made for July, August and September, but Delegates are urged to inspect the summer work at their convenience.

HISTORY, AIMS AND METHODS.

DR. JOSEPH TUCKERMAN began his labors as a minister-at-large in Boston in 1826. He was at first supported by individual contributions. In 1827, his work was taken in charge by the AMERICAN UNITARIAN ASSOCIATION, and regular reports were made to that body. It was found desirable to place this growing work on a different basis, and the Association transferred its supervision to what is now known as the BENEVOLENT FRATERNITY OF CHURCHES, which has carried on the enterprise ever since. This body was founded in 1834, by delegates from the Unitarian churches of Boston, and incorporated in 1839. Today it represents the distinct organized work of the Unitarian denomination in Boston, through the several channels of philanthropy, education, worship, and free church privileges. It aims to be in every true sense a Ministry-at-Large. The churches representing the "Fraternity" are situated at widely contrasted localities in the city; and in each case the plan is carried out of fitting the activities to that particular region. In this way the ideas and the money are made to operate in a varied manner, calculated to meet the diverse needs of this growing community.

A summary of the different methods employed in carrying out our plans would contain nearly everything that comes within the scope of Christian civilization. We carry on industrial training, kitchen gardens, gymnasiums, reading rooms, dressmaking, and all modern helps to good citizenship. On the other hand, we maintain preaching, Sunday Schools, pastoral relations with the sick and poor, and whatsoever belongs to a living Christian church. It is the "Fraternity's" province to care for the churchless, whether rich or poor; and it seeks to provide facilities for the

people who are either indifferent to church life and work or have become alienated. In other words, it seeks by a flexible and all-around manner to be the Ministry-at-Large of the Unitarian churches of Boston, fulfilling for them and with them many most important duties. The means for this wide and varied work are provided by funds which have been steadily growing through bequests since the "Fraternity's" origin, and also by annual donations from most of the Unitarian churches in the city of Boston. The conduct of its affairs has been so discreet in the past that it has won confidence from all sources. Although under the auspices of the Unitarian churches, it is unsectarian, and aims to instil those truths which lead to character, and to spread those influences that tend to create self-respect, self-support, and genuine Christian faith. Some of our best-known leaders in religious and moral movements have been associated with this organization, such as Channing, Gannett, Henry Ware, Parkman, Barrett, S. K. Lothrop, Robbins, Starr King, J. F. W. Ware, Henry P. Kidder, Charles Faulkner, Rufus Ellis, and many others of the clergy and laity equally well-known. Recognizing the claims and opportunities of modern life in a city like Boston, the "Fraternity" wishes to preserve all the merits of the past ways of carrying on missionary work, and to add thereto new methods and enlarged plans.

Annual Report

of the Philanthropic and Mission Work
of the Unitarian Churches of Boston
incorporated under the title of

The Benevolent Fraternity of Churches

Joseph Tuckerman.

December 1902

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SIXTY-EIGHTH

ANNUAL REPORT

OF THE

Benevolent Fraternity of Churches

In the City of Boston

WITH THE REPORTS OF THE MINISTERS-AT-LARGE.

PUBLISHED FOR DISTRIBUTION, DECEMBER, 1902.

BOSTON:
PRINTED BY J. ALLEN CROSBY,
1902.

JAN 7 1903

Executive Committee 1902-03.

REV. THOMAS VAN NESS	*President.*
REV. PAUL R. FROTHINGHAM	*Vice-President.*
WILLIAM P. FOWLER	*Treasurer.*
REV. F. S. C. WICKS	*Recording Secretary.*
REV. CHARLES W. WENDTE	*Corresponding Secretary.*
REV. HOWARD N. BROWN	*Directors.*
COURTENAY GUILD	
FREDEDICK N. NORTH	
REV. EDWARD CUMMINGS	
ERNEST JACKSON	
SUMNER H. FOSTER	
JOHN MASON LITTLE	
ARTHUR W. MOORE	
HENRY H. SHERMAN	

NOTE.—The Headquarters' office is at the Theodore Parker Memorial. Rev. Charles W. Wendte is in charge, and will respond to calls for information or service. Office hours from 10 to 1 o'clock daily, except Sundays.

Benevolent Fraternity of Churches.

HISTORY, AIMS, AND METHODS.

DR. JOSEPH TUCKERMAN began his labors as a minister-at-large in Boston, in 1826. He was at first supported by individual contributions. In 1827, his work was taken in charge by the AMERICAN UNITARIAN ASSOCIATION, and regular reports were made to that body. It was found desirable to place this growing work on a different basis, and the Association transferred its supervision to what is now known as the BENEVOLENT FRATERNITY OF CHURCHES, which has carried on the enterprise ever since. This body was founded in 1834 by delegates from the Unitarian churches of Boston and incorporated in 1839. Today it represents the distinct organized work of the Unitarian denomination in Boston, through the several channels of philanthropy, education, worship, and free church privileges. It aims to be in every true sense a Ministry-at-Large. The churches representing the "Fraternity" are situated at widely contrasted localities in the city. In each case the plan is carried out of fitting the activities to that particular region.

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Delegate Meetings and Committees.

The Annual Meeting of the Fraternity is on the first Sunday in May, at which time the officers for the year are chosen. The contributions of branches should be paid before the first day of May, when the financial year begins. The other regular meetings are on the second Sunday in October, the second Sunday in December and the second Sunday in March.

The delegates are divided into Committees, serving two months. Each Committee, during its time, visits the various Chapels and Sunday Schools.

PRESIDENT'S REPORT.

May 1, 1902.

To the Delegates of the Benevolent Fraternity of Churches, Boston:

It is difficult in the brief space allotted to the President's report to more than hint at the work accomplished in the last year. Those who desire details must look for them under the full reports of the ministers and superintendents. For the executive committee the season has been a busy and important one. From time to time it has been necessary to give attention to changes at Channing Church; to renovations and improvements at Parker Memorial, and to the new building, now almost completed, at the corner of Shawmut Avenue and Corning Street (hereafter to be known as the Morgan Memorial). The numerous problems involved in reopening the Parker Memorial as a church, and in fitting the Morgan Memorial to the needs of the present has taken much thought and study, generously given by the sub-committees on these two institutions. In spite of great care, the expenditures have exceeded the income. We feel sure the delegates will concur in thinking that the forward policy inaugurated is a wise one and that the added usefulness given to our chapels far outweighs the few hundred dollars of deficit.

It may be remembered that when the delegates decided to have the Parker Memorial remain at its present site, it was voted to request the executive committee to emphasize two things in the new plan: First, Sunday evening services; Second, Social benefits especially to the lodging house population in the immediate vicinity. I am glad to say that under the able management of Rev. Mr. Wendte attractive religious services have been held every Sunday night since October. The congregations have greatly fluctuated in size and composition but there is now a nucleus of faithful and interested ones who are present at nearly every service.

Mr. Wendte, and his assistants, Miss Jennison and Mr. Burlingame, have done all possible to create an atmosphere of cheerfulness and sociability. The commodious parlors, provided with books, papers and games, brilliantly lighted every evening, have

extended their welcome to all who might come. The various social occasions have been well attended, and from present indications it is expected that the building will be used more and more by young couples as a cheerful meeting place where in a social way they may entertain their friends.

Especial attention should be called to the new Morgan Memorial. In every respect the building is well fitted for the needs of the community. In it there are three large auditoriums; the lower is to be called the Children's Church; it is fitted up in amphitheatre style and when seated with chairs will hold a large number of children. Above this is what is to be known as Emmons Hall. On the third floor is the main assembly room or church, with gallery, and on the same floor there is a room for kindergarten purposes, and one for a Day Nursery. The Day Nursery soon to open will take children from 7 A.M. to 6 P.M. The children can be brought from homes where the parents need to go away to earn a livelihood, or where there is sickness or distress that warrants. The little ones are to be given dinners, and, if cribs are provided for the purpose, afternoon naps. The furnishing of this room as well as of the kindergarten will be done by outside parties thus relieving the Fraternity of an additional expense.

Owing to unfortunate delays and changes, the Morgan Memorial cannot be opened until the first Sunday in June. I am glad to say that the Methodist denomination is as heartily interested in this work at Morgan Memorial as we are and have duplicated the sum we have voted. In the fullest sense therefore Morgan Memorial may be called a coöperative church.

At the time when Mr. Horton felt compelled to resign the office of Executive Agent, the question of administration became the most prominent one. During his long incumbency Mr. Horton had become so familiar with the Fraternity work, he was so fully trusted by the Executive Committee, that gradually all power came to center in his office. The various heads of Chapels sought his advice and counted upon his long experience to help them in solving their various problems. To lose suddenly this wise guidance, and to be able to lean no longer on Mr. Horton's experience, made delegates and President feel anxious for future results.

It was easily seen that Mr. Wendte, if he desired to make his work at the Theodore Parker Memorial a success, could spare little time for the complex duties and multitudinous details connected with so varied an organization as the Fraternity. The President could not spare the time. How then was the work to be done? Who was to plan, to oversee? To whom were the officers and ministers of the Chapels to go in case they desired to make recommendations or suggest changes?

After careful deliberation it was decided, not without some misgiving as to its practical value, to divide the Executive Committee into sub-committees on Chapels, each of these special committees to acquaint itself as thoroughly as possible with the needs and work of the Chapel under its charge. Further it was decided to allow the head of a Chapel to make, at any time, to the chairman of the sub-committee having the matter in charge, a request for such changes as he might desire. If this request received the endorsement of the chairman, then the matter would receive the attention of the whole Executive Committee. A special meeting was set aside in every month when the Executive Committee should give its attention to some particular chapel. At that meeting the superintendent or minister-in-charge could go over the whole field of his activities and personally champion any policy or improvement he desired.

This new method of administration has worked better than any one of us anticipated. Active business men and busy clergymen have given an amount of time and attention to the Fraternity work which was unknown before, the executive meetings have been well attended, the discussions animated, and a wider circle of interest has resulted. I cannot refrain from especially thanking the sub-committee on Morgan Memorial for the arduous and often vexing duties which they have so conscientiously performed. If the Fraternity possesses in this plant a thoroughly convenient and admirable building, and that, too, at a cost not exceeding fifty thousand dollars, it is because Mr. Courtenay Guild and his assistants oversaw the construction, and by careful supervision kept the expense to within a reasonable limit.

The Church in Roslindale and Christ Church, Dorchester, are not strictly organizations belonging to or connected with the Fra-

ternity. They do, however, represent indirectly the attempt of the Executive Committee in past years to meet the needs of newer Boston, and their ministers report to the head of the Fraternity, and receive such aid from time to time as is within our jurisdiction. It is pleasant, therefore, to report that Roslindale has been able to reduce somewhat its debt to our treasury and to further say that the Executive Committee by lessening the rate of interest has made it easier for minister and people in this coming year to carry forward their activities.

Mr. Solley, in Dorchester, seems greatly encouraged by the outlook, and through his Young People's Religious Union, his Christmas party and Sunday evening services has done much to draw in the young people and make Christ Church a center for those who are without a religious home.

One thing begins to be apparent, and that is that the time has come when our various institutions must become parts of one large coördinated organization. Specialization is the order of the day. The old independent chapel, in no way related to the general work, needs to give way and be replaced by the chapel which is vitally and directly related to the whole system and performs a certain kind of work because its location and the immediate wants of that location clearly point the way of its activities.

In conclusion I think I can say with pardonable pride that what has been done in the past twelve months is not to be excelled by any similar organization in Boston. I wish the facts that go to prove this assertion were more widely known, but a careful perusal of the yearly report will go far to corroborate my statement. May I not ask that you will do what you can to disseminate this information and further try to increase the interest in our common Unitarian philanthropy which is carried on under the honorable name of Benevolent Fraternity of Churches.

THOMAS VAN NESS.

STATEMENT OF WILLIAM P. FOWLER, TREASURER.

Income and Expenditures of the Benevolent Fraternity of Churches in the City of Boston for the Year Ending May 1, 1902.

INCOME.

Rents	$ 2,527 53
Bank tax rebate	34 90
Income from investments	10,158 57
Contributions from friends	747 05
Contributions from churches	5,753 45
Contributions for Morgan Chapel	1,494 74
Contributions for Channing Church	723 77
Contributions for Parker Memorial	947 66
Contributions for Bulfinch Place Church	25 00
	$22,412 67

EXPENSE.

PARKER MEMORIAL.

Expenses		$9,278 31	$9,278 31
Rents received	$1,492 53		
Less taxes	286 08		
	$1,206 45		
Friends	947 66		
Appropriated to Boys' Institute of Industry	500 00	2,654 11	
Net expense		$6,624 20	

NORTH END UNION.

Expenses		$4,750 00	4,750 00
Rents received	$1,000 00		
Rebate on gas bill	2 40	1,002 40	
Net expense		$3,747 60	

CHANNING CHURCH.

Expenses	$2,949 43	2,949 43
Friends	723 77	
Net expense	$2,225 66	

MORGAN MEMORIAL.

Expenses		$3,228 65	3,228 65
Rents received	$25 00		
Friends	1,494 74	1,519 74	
Net expense		$1,708 91	

BULFINCH-PLACE CHURCH.

Expenses	$4,201 23	4,201 23
Friends	25 00	
Net expense	$4,176 23	

SUNDRIES.

Services on Common	$107 12	
Administrative expenses	1,025 00	
Taxes on Parker Memorial	286 08	
Printing, postage and stationery	214 75	
Desk for Executive Committee	17 50	
Expense of Tuckerman Anniversary	49 99	
Rent of safe in Union Safe Deposit Vaults	30 00	
Union Services at First Church in Roxbury	75 00	
Repairing roof of Bulfinch-Place Church	69 60	
Resetting curb at Bulfinch-Place Church	15 00	
Laying asphalt walk at Bulfinch-Place Church	200 00	
Compensation for personal injury received from snow falling from roof of Bulfinch-Place Church	800 00	2,890 04
		$27,297 66

Expenditures	$27,297 66
Income	22,412 67
Deficit	$4,884 99

ACKNOWLEDGMENTS.

CONTRIBUTIONS AND DONATIONS.

Arlington Street Church	$2,407 02	
King's Chapel	1,553 00	
South Congregational Church	1,200 00	
Second Church in Boston	300 00	
First Church in Boston	100 00	
First Parish in Dorchester	75 00	
Church of the Disciples	50 00	
Hawes Unitarian Church	28 43	
First Congregational Society in Jamaica Plain	25 00	
First Parish in West Roxbury	15 00	$5,753 45

FOR PARKER MEMORIAL.

Friends	$595 66	
John C. Haynes	150 00	
Eugene A. Gilmore	10 00	
Mary B. and Ella C. Cummings	25 00	
Anna M. and Susan A. Whiting	50 00	
Parker Memorial Science Class	10 00	
Sunday School, Church of Disciples	10 00	
Lexington Unitarian Church Sunday School	64 00	
Mrs. Jaynes' class, West Newton Sunday School	8 00	
Woman's Alliance of West Newton Unitarian Church	25 00	947 66

FOR MORGAN MEMORIAL.

Methodist Denomination	$1400 00	
Return premium on insurance policies	94 74	1,494 74

FOR MORGAN MEMORIAL BUILDING FUND.

King's Chapel	110 00	
Henrietta G. Fitz	500 00	
Jane N. Grew	100 00	
Jane N. Morgan	500 00	1,210 00

FOR CHANNING CHURCH.

Friends	$687 47	
John J. May	36 30	723 77

FOR BULFINCH-PLACE CHURCH.

King's Chapel	$25 00	25 00

FRIENDS.

Mrs. Otis Norcross	$100 00	
Grenville H. Norcross	100 00	
W. H. P. Robbins	20 00	
J. Randolph Coolidge	25 00	
Estate of Martha Clapp	500 00	
Estate of Samuel E. Sawyer	153 53	
Estate of Ann Dowse Williams	500 00	
Unitarian Sunday School, Harvard, Mass.	2 05	1,400 58

BOSTON, May 3, 1902.

I have examined the accounts of Mr. William P. Fowler, Treasurer of the Benevolent Fraternity of Churches in the City of Boston, showing the amounts expended and vouchers received therefor, together with the special and general investments, verifying the securities and the amount of cash on hand, and have found them correct. GEO. S. CHASE.

BULFINCH-PLACE CHURCH.

Bulfinch Place, near Bowdoin Square.

In charge REV. CHRISTOPHER R. ELIOT, Residence, 2 West Cedar St.
Assistants, MISS E. L. JONES, and MISS K. R. STOKES, address at the Church.

Two or three questions may well be asked as to our present work at the Bulfinch-Place Church.

1. How many people do you reach, directly and indirectly?

2. Who are these people, as to residence and social condition?

3. What do they contribute toward the finances or activities of the Church?

4. What methods are now in use to meet their needs or to increase their numbers?

1. In reply to the first of these questions, which relates to the number of people reached, directly or indirectly, I would give the following statistics:

Number of families closely connected with the Church,	224
Number of individuals thus represented, ...	450
Number of families visited but not closely connected, .	200
Number of individuals thus represented (approximate), .	600
Number of teachers and pupils in Sunday School, .	189
Number of officers and teachers, ...	30

Of the 224 families above mentioned, 112 reside in the city proper. If Charlestown, Cambridge and Somerville were to be included, each being within a twenty or twenty-five minutes' ride, this number would be increased by 43, making 155 in all. Of the 450 individuals represented by the 224 families, 215 reside in the city proper, to which number 94 would be added for Charlestown, Cambridge and Somerville, making 309. Of the 189 in the Sunday School, 108 belong to the city proper. Of the 200 families visited but not closely connected, practically all live in the West End.

In regard to these statistics, it should be said that a large number of the families comprise only one or two individuals. The figures given do not include a considerable number of persons with whom we simply come in touch for a few days but often

BULFINCH-PLACE CHURCH.

serve very materially—as for example certain applicants for charitable aid or for the professional services of the minister. Neither does it include the children of the summer playroom of whom there were last year about 150.

The number of special services attended during the year, April to April, has been as follows: Funerals, 36; weddings, 16. The number of calls made by the minister and his two assistants cannot be given from actual records but are estimated at between three and four thousand.

2. In reply to the second question as to who these people are, their residences and social condition, I can only speak in general terms. They are, with scarcely any exceptions, Americans. Many of them are the children or grandchildren of those who belonged to the Chapel years ago. Most of these reside in the suburbs, keeping up their connection with the Chapel because of their friendship and interest in the work. It is from among these that our best workers are drawn and upon these we depend chiefly for financial aid. They constitute the more prosperous part of our congregation.

It is impossible, however, to draw geographical lines. There are some who live in the city who would answer to the above description and a number who live out of the city who would not. Only in a general way can we describe those who live in the outlying districts as the older and more prosperous families, and those in the city proper as the newer and less prosperous. We do all we can to erase such lines of distinction as "richer and poorer" and we succeed well in our efforts. To the success of such a Church as ours, where all sorts and conditions of men are to be welcomed, it is essential that there should be a considerable body of those who are well educated and at least moderately successful. It is equally important that there should be many to whom life is a struggle and who sometimes need the helping hand. But it is even more essential that there should be no lines of conscious division between the two. There are no such lines with us, partly because the differences after all are not great—even the more prosperous being in very moderate circumstances, and even the poorest having self-respect.

3. Now what do these people contribute toward the support of the Church? It is a pleasure to answer this question.

The annual contribution of money, collected by the envelope system, amounts to $750, and pays for coal, gas, organist, music, inside repairs, and more than half of the sexton's salary. Every other year the Women's Alliance has held a fair and out of its proceeds has done many helpful things for the Church as well as for the Unitarian cause outside. Altogether, the Alliance has raised, since it was organized in 1895, $1700, and of this nearly one half has been given toward our own church improvements and expenses. At other times within the past few years, sums amounting to $150 have been raised for renovating the Sunday School rooms and halls.

This does not include certain special gifts from outsiders with which new chandeliers for the parlors, china, dumb waiter, etc., were purchased. Neither does it take into account the smaller sums raised every year by the Lend-a-Hand and other clubs for the Flower Mission work ($10), Thanksgiving and Christmas gifts, and the special work of the clubs themselves. At Christmas about $100 is raised by the teachers for the Christmas Festival, and the Sunday School contributes in the course of the year about $40 to the Children's Mission.

In addition to this financial aid, our people give generously of their time and strength. Of the 30 Sunday School officers and teachers, 22, not including the minister and his assistants, are from our own number. For the volunteer choir, church officers and committees, Guild, Women's Alliance and entertainment workers, we depend of course upon our own people. It is the policy of the ministers to enlist everyone as quickly as possible in some part of the Church work and to make them in some degree responsible for its ministry of service.

4. Finally, if it is asked what methods we have been employing to meet the needs of the people or to increase their numbers, we make answer as in previous reports: First, the regular services of the Church and Sunday School and the Winkley Guild.

Second, the Women's Alliance, the Eliot Circle, the Thursday evening religious meetings, and the various clubs for men, women, boys and girls.

Third, socials and entertainments, including the Harvest and Christmas Festivals, the Old Ladies' Party, the New Year's Reception, the Alliance Fair (biennial), and Anniversary Week Hospitality, the Guild Rally and various club anniversaries.

Fourth, the Summer Playroom (July and August), the Flower and Fruit Mission (June to October), Summer Outings for children and adults, for which special funds are available.

Fifth, friendly visiting and the benevolent work of a ministry-at-large, for which the Tuckerman Circle supplies most of the money.

If it is asked, "why do you not do more institutional work, as industrial classes, popular lectures, etc.?" the answer is, lack of funds and the proper equipment for such work; but also the strong feeling that the chief need of our neighborhood is that of a social and religious ministry.

To this latter service we have devoted ourselves. Had we the parish house or modern church we dream of, and the necessary funds, much more of the other kind of work might be undertaken.

I cannot close without emphasizing the fact that we *are* reaching the people to whom the ministry-at-large is a blessing—the lonely, the unfortunate, the unhappy, especially those, young or old, who need a wise word of counsel and a helping hand—given not as charity, but as an act of pure friendship.

The time has arrived, in the judgment of the minister at least, when a forward movement must be inaugurated, to assure the success of the Bulfinch Place Church for the next twenty or thirty years. Precisely the direction of this movement is the problem. It must be carefully worked out. It may mean a new church in a more open and attractive situation, with a parish house equipped for social service along modern lines. It certainly means the expenditure of a larger sum of money to make the services and other activities of the Church more attractive.

CHRISTOPHER R. ELIOT.

PARKER MEMORIAL.

In charge REV. CHARLES W. WENDTE, 11 Appleton Street.
Assistants, MISS ANNE JENNISON, HOWARD B. BURLINGAME, F. W. WOODELL, WEBB C. MAGLATHLIN.

The future of the Parker Memorial, a problem which for some time had exercised the minds of the officers and delegates of the Benevolent Fraternity, was eventually, and it is to be hoped happily, decided in the spring of 1901. As the result of careful conference it was resolved to entirely renovate and in part reconstruct the building, thus fitting it for larger usefulness; to resume as soon as possible Sunday and week-day activities in all departments, to place them under competent leadership, and by a sufficient grant of money, extending over a minimum term of three years, to assure the adequate support and continuity of the enterprise.

It was also decided to remove the Fraternity's office from its somewhat hidden and cramped quarters in the Unitarian Building on Beacon Street to the Parker Memorial, where public attention could more easily be called to its existence and work.

Rev. Charles W. Wendte was invited to become the minister-at-large and superintendent of the Parker Memorial, and to act also as corresponding secretary and representative of the Benevolent Fraternity, with office hours from 10 A.M. to 1 P.M.

RENOVATION.

With the arrival of the new leader on August 1st, 1901, the work of renovation was begun in earnest. New electric lighting in the halls and gymnasium, new plumbing and roofing, new opera chairs, new platforms, stairways and choir-gallery, new storm-doors, cellar-gratings, book-racks, signs and carpets, etc., were added. The three parlors were reconstructed so as to be thrown together into one commodious apartment for social purposes when required. In these and other ways, and at an expense of over $4000, the building was altered with remarkable advantage to its appearance and usefulness. It was therefore with pride and thankfulness that on Sunday evening, October 6th, the repairs having been completed, the entire edifice was thrown open to the inspection of friends and the general public.

AIMS AND METHODS.

The first question to be solved by the new administration was the nature of the constituency which was to be sought after and the lines of work to be undertaken.

For some years the institution had been devoted mainly to child-work, finding its constituency almost exclusively among the Jewish population of the neighborhood. As these children were already amply provided for by the public schools and various philanthropies in the district, such as Hale House, Lincoln House, etc., planned and equipped especially for their need, it was thought wisest not to attempt any longer to duplicate or compete with these agencies, but to lay the emphasis of endeavor on the adult population, and especially the young men and women, who occupy the lodging houses and homes of the district. Occupied all day as clerks, apprentices, salesmen, seamstresses, etc., with small incomes, little leisure, and few personal and social resources, it was hoped that the Parker Memorial might become to such a congenial place of resort, with social, educational, recreative and

religious opportunities of which many of these young people would be glad to avail themselves. In pursuance with this purpose the Parker Memorial has been kept open every week-day from 9 A.M. to 10 P.M., with one or more of the staff in attendance. The commodious parlors, comfortably and handsomely furnished, provided with books, papers and games, brilliantly lighted every evening, have extended their welcome to all who might come. Everybody was to be made to feel that the new departure was a permanent one, and that we were in this work because we believed in it and loved it.

RESULTS AND PROSPECTS.

In this respect we have been measureably successful. A great many people have attended our meetings and social occasions. Latterly we have estimated that at least eleven or twelve hundred was the weekly attendance on Parker Memorial gatherings, with perhaps six or seven hundred more at the meetings of the various friendly organizations to whom we have granted the use of our auditoriums. The general social use of our parlors has not been as extended as we hoped, though not a few have found them a home-like evening resort. It is evident that to attract young people, something more is needed than a handsome room and kind welcome. They must be interested and occupied after they enter it, and if they have not resources within themselves to make the time pass pleasantly and profitably, others with larger endowment must direct their play and study. Realizing this, we have set on foot various undertakings, a Young People's Club in particular, with gratifying results.

SUNDAY EVENING SERVICES.

The Sunday evening services consist of chorus and congregational song, a brief response and service, prayer and scripture reading, a collection, and a sermon or lecture by the minister. At the beginning both minister and congregation were almost entire strangers to each other. There was no nucleus of membership existing around which new additions could be gathered. It was all an experiment, the more difficult on account of previous failures. We do not claim to have been very successful, either in point of attendance or in the impression made. Many who came

were not interested sufficiently to come again. The rivalry offered by other attractive church services at the South End, even though it be a legitimate and generous competition, tends to reduce the size of our audiences. By indulging in more sensational methods, a larger number of hearers might be attracted, but we cannot do this without losing our self-respect, offending the better elements of our congregation, and, as we firmly believe, harming both the spirits of our hearers and the permanent interests of our movement. There is something vulgar and irreligious in this appeal to numbers as the touchstone of church success. Therefore our chief concern has been concerning the quality of our work. The quantity of it must be largely a matter of time and continuous endeavor.

We are glad to note that there has already been gathered during the past seven months a nucleus of interested and faithful ones who are present at nearly every service and social occasion. They are increasingly ready to render such help as may be required of them. It will be our aim to confirm such loyalty, and seek to organize it into brotherly and sisterly relationships. The minister's discourses, delivered with or without notes, have been on fundamental theological and practical topics. Seven lectures, copiously illustrated with the stereopticon, were given. Five of them were on "Art in the Service of Religion," viz.:

1. The Religion and Monuments of Egpyt.
2. The Shrines and Statues of Greece.
3. Early Christian Art from the Catacombs to the Cathedrals.
4. Romanesque and Gothic Architecture.
5. The Great Revival; Michael Angelo, Raphael and their Contemporaries.

The festivals of Christmas and Easter were observed with special exercises, the chorus being augmented with soloists and a small orchestra. Much religious literature has been distributed. The publication of an occasional sermon has been begun under the general title of the Parker Memorial Pulpit.

A unique feature of our Sunday work has been the social reunion in the parlors which latterly has been held after every service. The handsome and brilliantly lighted rooms have been filled, not infrequently crowded. Sometimes a brief address has been made by the minister, conversation encouraged, musical selections

rendered, or a cup of cocoa or tea tendered to the company.

The educational work of the year has been varied and valuable. Beginning November 20th a weekly lecture, concert, or other entertainment has been given in Fraternity Hall. Season tickets were issued to all who applied. The attendance has been gratifyingly large, except on one stormy night, never less than 100, and for the past four months ranging from 250 to 350 persons.

CLASSES.

Regular evening classes have been maintained during the past season as follows:

Millinery, 28 pupils in 2 classes; teachers, Misses Anna E. Groves and Adelia A. Wiggin.

Dressmaking, 27 pupils in 2 classes; teacher, Mrs. E. J. Ellis.

Wood Carving and Modelling, 8 pupils in class; teacher, George W. Nolan.

Gymnastics for Young Women, 26 in class; teacher, Miss Elizabeth E. Tyler.

Chorus choir meets Friday evenings.

READING ROOM.

Under the head of education should be noted one of the most important achievements of the year, the institution of a Reading Room and Branch of the Free Public Library of the city of Boston in our building. For some years this had been desired. Our warm thanks are due to the Benevolent Fraternity of Churches which generously agreed to forego the rental of the west store in the Parker Memorial Building, and to bear the expense, over $500, of fitting it for public uses. The Parker Memorial has also loaned the Library over 500 books, and has secured a number of periodicals and newspapers for the new reading room, which was opened March 31st, 1902.

SOCIAL OCCASIONS.

Two social occasions of great interest in our year's work were the reception to Rev. Edward A Horton, and that to the lady vice-presidents of the Theodore Parker Fraternity.

The reception to Mr. Horton on December 5th was tendered by the Benevolent Fraternity of Churches in recognition of his

twenty-one years of service as delegate, president and executive secretary of that organization. It was held in the parlors and lower hall, and was an exceedingly brilliant and happy affair. Addresses were made by Gen. W. W. Blackmar and Revs. Thomas Van Ness, C. W. Wendte, and the guest of the evening.

The reception to Mrs. Ednah D. Cheney, Julia Ward Howe and Mary A. Livermore, the honorary lady vice-presidents of the Theodore Parker Fraternity, was also held in the parlors and lower hall, and again a large and brilliant company was in attendance. The reception committee consisted of Mrs. Edwin D. Mead, Miss Alice Stone Blackwell, Mrs. P. R. Frothingham, Mrs. Charles W. Wendte, Mrs. Christopher Eliot, and Mrs. Kate Gannett Wells. Committees of the Parker Memorial attended to the elaborate decoration of the rooms with flags and greens and served refreshments.

On Thanksgiving Day the annual dinner was held in the gymnasium. About 65 persons, mostly connected with the Parker Memorial, were served by a committee of ladies and gentlemen from the South Congregational, Church of the Disciples, and the Second Church, under the able superintendence of Miss Flora M. Whipple. The President's Proclamation was read, addresses made by Revs. Van Ness, Cummings, Wendte and others, the story of the Pilgrims retold by Mr. Burlingame, and songs of Auld Lang Syne sung to the accompaniment of an orchestra of young people, under Mr. Woodell's leadership. Some fifteen families were also remembered in the distribution of good things. Our grateful returns should be made to the Unitarian churches at Arlington, Belmont, Bolton, Brewster, Brookfield, Canton, Concord, Danvers, Lancaster, Leominster, Littleton, Northboro, Randolph and Sandwich, who sent us supplies and money for this festival.

CLUBS AND SOCIETIES.

The Mothers' Club, organized by Miss Alice L. Higgins in 1894, has had a successful year under the guidance of Miss Flora M. Whipple and Miss Jenison. It has a membership of 33, with an average weekly attendance of 19. The mothers come to the parlors every Tuesday evening "to have a good time," some of them having no other outing during the week than this. Light refreshment is always served, and friends from the churches and else-

where gladly give their best in music and reading to entertain them. The members of the club themselves often take part. Arlington Street Church provided a series of interesting talks on domestic hygiene, etc., by an expert. There has been a christening and a New Year's party, rollicking games and even dancing have been engaged in, where the mothers became children again. The membership comprises various nationalities and persons of Protestant, Roman Catholic and Jewish faith.

The formation of a Boys' Club was taken in hand by Mr. Burlingame in January last, and met with a quick response on the part of the youth of the neighborhood. The number admitted speedily ran up to 68 and proved beyond our capacity to handle in a satisfactory manner. A teacher in gymnastics from the Y. M. C. U. was engaged to instruct them in athletics, every Saturday afternoon the warm shower baths were in requisition, a library of books and a reading room, with nineteen juvenile magazines and papers were at their disposal, besides many games. The rooms were open to them four afternoons in the week after school hours and two evenings till 8.30 o'clock. Once a month an illustrated talk or other entertainment was given them, ending with a feast of ice cream and cake. A musical play, written for them, was rehearsed and given by some twenty of their number, and about $25 thereby cleared. It is a characteristic of this club that it consists entirely of youth of American parentage. Their ages range from 8 to 14.

The latest born child of the Parker Memorial is its Young People's Club, organized on February 17. It is an attempt to coördinate both sexes in a society for social enjoyment and self-improvement. It has sections for social recreation, music and the drama; photography and art; philanthropy and intellectual and moral culture. At some of its meetings addresses and lectures have been given, while on other evenings there have been whist, music, sociability, dancing, etc. Some thirty young people have joined the club.

HOSPITALITIES.

As usual the building has been in large use by affiliated societies and philanthropies to whom we have granted without remun-

eration the use of its various rooms. Among those who have enjoyed our hospitality are the Parker Memorial Science Class; Sphinx Club; Martha and Mary Club; Boston Flower and Fruit Mission; Boston Public Library; Kindergarten Training School; Eastern Kindergarten Association; Mass. Association of Working Girls' Clubs; South End House; Hale House; Dorothea Dix House; Conference about Boys; William Wells Brown Testimonial Committee; Molinero School; Free Religious Association.

We look back upon the year with encouragement. Conscious of many failures we yet note an advance in nearly every department, hence we have new heart to go on in faith and hope, and the prayer that the coming months may bring us new opportunities for service, and strength equal to our opportunity.

NORTH END UNION.

In charge SAMUEL F. HUBBARD, 20 Parmenter Street.

Assistants, MISS FLORENCE N. BARKER, HORACE L. CHANNELL.

The question is sometimes asked, "Do you see that you are doing any good in the work of the North End Union?"

It is a fair question but the answer is not so readily given, if it is to be supported by evidence. One wonders what would be the replies if this same question were put to the clergy of Boston. How far would they be able to show by conclusive evidence that the moral and civic life of the community is better, by so much, because of their efforts?

It is, in fact, impossible to give definite statements, as to the value of the work of the North End Union, which aims to be preventive rather than reformative. The character of the work will appear by consulting the full list of classes, clubs, and other activities of the Union given at the close of this Report.

One of the objects of the Union, as stated ten years ago, was to make "a social home for young men." The Union has two classes of membership, a junior, for boys from 13 to 15 years of age, and a senior membership for those of 15 years of age and upwards.

The common meeting room for all members is the "office and game-room" which is about fifteen feet square. In this room the boy element is most in evidence. Two boys cannot occupy the same chair, which is about the proportion of attendance to accommodations, with any degree of comfort—to the one in charge. The surplus strays into the library adjoining, not with the immediate purpose of reading, but as a relief from the congestion, and the rule, "No talking in the library," is reversed. This shifting, restless group does not provide the atmosphere which the same class of boys desire when they are grown older and have reached the age of young men.

It has been one of the constant regrets of the Union that it has not been able to retain, in any numbers, its members much beyond their seventeenth year, a time when direction and help would be of most service. The reason of this dropping off is not far to seek. The young man has little or nothing in common with the boy. He is beginning to see the world in its larger aspects and to realize that he is a part of it.

If he is to be retained in the Union he must have a place where the boy is not admitted, and opportunities must be provided in keeping with his desires. These facilities cannot be obtained except at a large expenditure of money. The attention of the Benevolent Fraternity of Churches is not called to this imperative need with the expectation of immediate relief, but with the hope that ways and means may, in time, be devised of accomplishing results so much to be desired.

MINISTRY-AT-LARGE.

Miss Barker, through her work with the children, has come into most natural relations with their home life, and, in consequence, has learned much of the difficulties and hardships of many of the parents. With her warm, generous impulses, tempered by wisdom born of experience, she is able, through suggestions and sometimes through material assistance, to lift the clouds that have dropped upon them and allow the sunshine of hope to shine once more. Our sincere thanks are due to the Tuckerman Circle for their generous contributions which provide the means essential to this work.

TRADE SCHOOLS.

Although the Fraternity is not called upon to bear any part of the expenses of the two trade schools of the Union, and though these schools are considered as incidental to the main work of the Union nevertheless they are of great importance. These trade schools are the larger expression of the various minor industrial classes maintained.

They serve to provide that object lesson to the community which is essential to the general acceptance of the belief that trade training is just as necessary as professional training.

That the opportunity afforded by the Plumbing School is appreciated is evidenced by the fact that two of the pupils were obliged to travel fifty miles and one more than sixty miles every evening they attended school. This appreciation is shared by the other pupils who, with one exception, lived several miles away from the North End. The close application which the school demands and the heroic efforts made to get what the school offers are as truly educational as the academic work of colleges.

The recognition of the educational value of manual training has been rapidly growing.

President Henry S. Pritchett, of the Massachusetts Institute of Technology, in one of his lectures,* gave his unqualified endorsement of the necessity of including industrial training in any general scheme of education.

The School of Printing promises to lend itself to a more thorough working out of methods of industrial instruction, because of the earnest thought which its board of supervisors, all practical men, are giving to it, and the real interest shown by employers who have boys in the school.

BASKET MAKING.

A class in basket making, such as waste baskets, hampers, wood baskets, etc., was opened this year under the direction of a practical workman. The opportunity which the class offered was eagerly sought and it was easy to maintain a high average of attendance because of the interest in the work.

CLUBS.

The success of club work largely depends upon the supervisor. It is useless to expect that clubs can ever achieve much under

*Published in The Technology Review for March.

their own direction. They, like all other organizations, require a leader. One club was broken up for the want of such a leader, and another suffered from the continued absence of its supervisor on account of illness. The other clubs have been doing good work.

KITCHENGARDEN.

At the opening of the Kitchengarden class last fall the girls who were pupils the previous year presented themselves with the expectation of continuing their work, but it was thought fairer, in view of the claims of other new applicants, to allow the old pupils, after some review work, to graduate and yield their places to others. A diploma or certificate of attendance was given them. Subsequently two classes, of an hour each, were formed from new pupils.

SATURDAY MORNING SEWING CLASS.

This class has been unusually large this year having 190 on the roll and an average attendance of over 150. A competent head instructor, with salary, has been employed. Miss Barnes, Miss Curtis, Miss Blake and Miss Bibbey had general charge, as in previous years, assisted by twenty volunteer teachers.

ILLUSTRATED LECTURES.

Ten illustrated lectures, beginning December 7, have been given. The value of the course is indicated by the speakers and subjects: "Evolution of the Electric Light," J. C. Packard; "A Glimpse of Porto Rico," Leonard Metcalf; "Yellowstone Park," Arthur K. Peck; "Picturesque England," Rev. C. W. Wendte; "Hawaii: Its Scenery and People," Prof. George H. Barton; "Storm Warriors of the U. S. Life Saving Service," Lieut. Worth G. Ross; "Great Little Holland," Albert E. Fowler; "In the Woods with an Indian," Wm. L. Underwood; "Some Important Buildings (and incidents) in European Capitals," Rev. Thomas Van Ness; "The Rhineland: From the Alps to the Sea," J. Frederick Hopkins.

DRESSMAKING.

The several dressmaking classes have been large and the instruction has been given by paid teachers. The practice of buying

materials for the pupils and allowing them to pay on installments has been continued, a favor much appreciated.

AN ACKNOWLEDGMENT.

An acknowledgment is made, with sincere thanks, to the many friends who, through their earnest efforts, have contributed so largely to the work of the Union.

The North End Union has suffered this year a severe loss in the death of Mr. James W. Tufts, which occurred at Pinehurst, N. C., February 2, 1902. Mr. Tufts was made a Director of the Union April 2, 1893.

The following resolutions were adopted by the Directors of the Union:

"In the death of Mr. James W. Tufts the North End Union suffers a severe loss. He was at all times, for many years, its loyal friend, active supporter and generous benefactor."

"Mr. Tufts was a Director of the Union who brought to its consultations an unselfish purpose. His aim was two-fold, the enrichment of its working equipment, and the increase of the coöperative spirit on the part of its members."

"He was liberal, yet wise; earnest, but thoughtful; broad, though at the same time concentrated. His plans had a comprehensiveness which carried their outlook and effects over long lines. Through his personal efforts the North End Union building was reconstructed in 1894, and through his generous contributions of money, and what was better, the giving of himself, he made possible the several trade schools of the Union."

SAMUEL F. HUBBARD.

CHANNING CHURCH.

CHANNING CHURCH.

Cottage Street, near Dorchester Avenue, Dorchester.

In charge REV. HENRY HALLAM SAUNDERSON, 6 Thacher Road, Dorchester.

To the Executive Committee of the Benovolent Fraternity of Churches:
Gentlemen:

It is with pleasure I make the second annual report.

During the year we have seen many of our cherished plans accomplished and some things which seemed far off have been already realized.

We have had a year of organization and on the pattern of the four great lines on which Unitarian churches are formed, our organization has been given shape.

1st. The Parish.

2d. The Women's Alliance.

3d. The Young People's Religious Union.

4th. The Sunday School.

THE PARISH. During the year 1900-01, when the congregation was first gathered, some workers were given definite things to do, thus was formed the first working body. Last October a covenant was adopted, the famous Scrooby Covenant, copied for us by Edward Everett Hale. It is a pledge of faithful coöperation in the work we are doing: "As the Lord's free people we unite ourselves into a church estate, in the fellowship of the gospel, to walk in all His ways made known or to be made known to us, according to our best endeavors." To this covenant a number of names have been signed and new names are being added. At the annual meeting in April there was a good attendance, the reports of the past year and the plans for the coming year were discussed with enthusiasm. The election of officers and parish committee was held, and the parish voted unanimously to undertake to raise one thousand dollars for general expenses during the coming year. By contributions for these two years to the American Unitarian Association, this church comes into membership in the association.

THE WOMEN'S ALLIANCE. Organized in October the Alliance has had a successful winter of work. It is a regularly constituted branch of the National Alliance. By its organization it is adapted

to the management of all activities of the women of the church, whether literary, social or religious. It gave a parish reception in November, gave largely to the Christmas celebration for the children of the parish, and managed a decidedly successful fair.

THE YOUNG PEOPLE'S RELIGIOUS UNION. The young people are a potent factor in the church life. They work in the Sunday School, take part in the serving of the monthly suppers of the Alliance, and in the giving of other entertainments, and help in many other ways. Their activities have now taken form in their own organization, and they will come immediately into membership in the National Young People's Religious Union.

THE SUNDAY SCHOOL. Wise men said, when the plans were drawn for the building, and a Sunday School room was provided, that if in five years the school membership should reach one hundred, it would be a great success. The school has already gone beyond that mark, and has had to be divided. But the division was turned from a disadvantage to an opportunity by seizing it as the time for the establishment of a kindergarten class under a thoroughly competent teacher. The whole primary department was removed to the basement and has its own opening exercises, and its class work, with four teachers. There are over forty members in that department. In addition, the intermediate and advanced departments (meeting separately from the primary) have nearly a hundred additional members. The Sunday School is a member of the national Unitarian Sunday School Society.

A few words now about some local features. The Channing chorus meets every Monday evening for instruction in singing, with a competent director. A small fee is paid by the members. Already it has raised the standard of congregational singing in the morning church service, and it has been a decided help in the Sunday School. The Channing League is a men's Unitarian Club which aims, by occasional suppers together, to promote co-operation and sociability among the men.

There are four occasions which deserve special emphasis: the Flower service in June, the anniversary of the gathering of the congregation the first Sunday in October, the Christmas service, and the Easter service. At these meetings the Sunday School

joined with the congregation. The church has been crowded on each of these Sundays.

In conclusion it should be said that the whole church life centers around the Sunday morning service. Congregations have been good, and the spirit of sociability has increased. The church has been the cause of many happy friendships. The Sunday morning service promotes comradeship and neighborliness. Even the very words that are made prominent suggest the spirit of "all together." Notice how the words Covenant, Alliance, Union, League, all emphasize the spirit of coöperation and good will. This is the dominant note. With so strong a body of people working together with unanimity for one common cause, large things will surely be accomplished.

Yours faithfully,

HENRY HALLAM SAUNDERSON.

MORGAN MEMORIAL.

Shawmut Avenue and Corning Street.

In charge REV. EDGAR J. HELMS.

Assistants, REV. J. L. CORLEY, REV. C. W. SIMPSON, MISS EDNA C. BROWN, MISS ELZABETH S. EMMONS, MISS MARY FAGAN, MISS MAUD A. WRIGHT.

To the Executive Committee:

It was in Barnard Memorial that the society was first formed which erected the buildings long occupied as the Morgan Chapel. During the past year our work has received the generous hospitality of this veteran children's church on Sundays while the new edifice has been building.

The day and evening work of our chapel was carried on in four different places. Naturally this scattered condition caused confusion and impaired the effectiveness of the various classes.

During the summer a large number of children were cared for on the farm in Hopkinton, the use of which was donated to our fresh-air work.

From our club house, 9 Wheeler Street, we have held open air services of song and preaching. Thousands listened attentively. In this way we preached to larger congregations than were gathered in any church in the city. The results were good. Some have stopped drink and are today living sober Christian lives who by means of these services were reached and influenced for good.

Thousands of colored people have moved into the vicinity of Morgan Chapel in recent years. We recognize no color line in Sunday School or public religious services. We have allowed, however, our colored people to organize a Colored Men's Club and a Colored Women's Club in our church. The object of these organizations is to more effectively reach their own people. A good work has been done.

Owing to the ill health of Miss Fagan, our superintendent, and the difficulty of finding a suitable place near by for its work our Day Nursery suspended its work during the winter months.

The temperance work and the music school kept together surprisingly well under the cramped conditions of our hired rooms.

Most of our coöperative work and many of our clubs had to suspend during rebuilding, having no places to meet.

MORGAN MEMORIAL

MEN'S SPA AND AMUSEMENT ROOM.

SUPPLEMENT.

November 1st.

During the past summer we sent a score of very needy children to a farm near Exeter, N. H. We were able to provide shorter vacations for several others, also a large number of picnic parties among our people. Two of our picnic parties numbered over 300 each.

We moved into our new building on June 8th. We have since been getting it into a completed condition for work. We have now nearly all our departments organized. This has involved an immense amount of the hardest work during the months when other churches are closed, but we have been more than repaid by the flourishing condition in which we find the work today. The following summary will indicate what is going on:

EVERY WEEK DAY.

The Day Nursery opens at seven o'clock and closes about six. The children are brought from homes where the parents must go away to earn a livelihood or where there is sickness or distress that warrants us taking care of the babies for the day. The average attendance the last year was 26. After dinner the children are given naps in the nicest of cribs. The cribs are the gift of the Newtonville M. E. young people.

The Kindergarten opens at nine o'clock. These children cannot attend the public kindergartens, or they have been overlooked or not desired by them. Our kindergarten opens a few weeks after the public kindergartens and we gather them in. It is ably conducted and marvelous results come from the material dealt with. It is a mission of love on the part of Miss M. A. Wright, the devoted superintendent.

The Coöperative Stores and Industries open at nine o'clock and continue till five.

Clothing. In one store, 27A Corning Street, new and second hand garments for men, women, and children are made, repaired and offered for sale. The money received from sales usually pays for the labor, materials and expenses. A note from a missionary who is conversant with the needs of the purchaser will insure the most destitute of a needed article quicker than one who may be

able to pay the first price put upon the garment. The garments are often bought by the persons who make or repair them.

Printing. In 27A Corning Street is our printing plant. It not only does work for the institution and outside orders every week day, but it teaches printing to a class in our Industrial School on Saturday.

Cobbling. In 27 Corning Street is our cobbling department, which repairs shoes sent to us and for the general public. It teaches cobbling for the Industrial School. We are hoping some one will furnish us the capital to put in a small stock of new shoes.

Employment Bureau. In 87 Shawmut Avenue our Employment Bureau performs two kinds of service. 1. It brings together the employer and employee for housework, office or day's work. 2. It furnishes a limited amount of work to those specially recommended as in need, at wood-sawing, cleaning, etc., either in the building or outside. The Bureau is open every day between two and three o'clock to make such adjustments as are needed.

Anticipated Departments. Just as soon as we find the right persons to manage them and the necessary capital we intend to open a shop for furniture repairing, upholstery and paper hanging, a real estate and loan office, grocery, etc., which shall be conducted for the mutual profit of all those who patronize them. The success along the lines we have been working several years warrants us to launch out into the other lines indicated whenever the philanthropic person comes forward to help us. A few hundred dollars invested this way would reap a large return for God and humanity.

Industrial School. Saturday morning the Industrial School for boys and girls is in session. There are classes for girls in various grades of sewing. When a girl finishes the entire course she will have made her entire wardrobe. The boys are employed in cardboard work, in basket weaving, printing, cobbling and sloyd.

WEEK NIGHTS.

The Men's Spa and Amusement Room is open every week night from 7.30 to 11 o'clock. At the bar temperance drinks and food are kept on sale. Good reading matter is at hand and many

games available. It is our purpose to make it a more attractive place than the saloon for self-respecting men. In halls adjacent they can attend temperance meetings, religious gatherings, socials and entertainments if they desire.

On Monday evening the Young Men's Excelsior Brotherhood has its open or secret meetings; the Helping Hand Club, composed of colored men, meets for the special purpose of helping the colored people; the Junior League of boys meets at the church; also the Ready Hand Circle of King's Daughters.

On Tuesday evening there are two religious class meetings for adults; also two clubs composed of girls from 12 to 16 years old, for physical culture.

On Tuesday, Wednesday, Thursday and Friday evenings separate amusement and reading rooms are open for girls and boys.

On Wednesday evenings, socials and entertainments are held; also the girls from 6 to 12 years have two club meetings similar to those of the older girls on Tuesday night.

On Thursday evening is first held a Sunday School teachers' tea and conference, followed, weather permitting, by an open air religious meeting, after which there is a prayer meeting for adults in the church. Two clubs of boys from 12 to 16 also meet for gymnastics, etc.

On Friday afternoon and evening the School of Music has classes in voice culture, piano, organ, violin, guitar, banjo, mandolin, cornet, etc. The church choirs also have their rehearsals. Two clubs of boys from 6 to 12 years practice gymnastics; and the Women's Home Culture Circle, a federation of the women's work, has its meetings.

On Saturday evening the Total Abstinence Guild, composed largely of reformed men and women, arranges for a concert and follows the same with a rousing temperance meeting.

SUNDAY.

On Sunday at 9.45 is held a prayer service; 10.30, the Sunday School; 11.30, morning worship—the children's church in the vestry, the adults in the auditorium; at 2.45 friends gather to be divided into bands to visit the sick and infirm; 6.30, Epworth League; 7.30, evening worship.

To all public meetings at Morgan Memorial every seat is free. No distinctions are made as to clothes, color, cash or character. All who behave themselves are heartily welcome.

A few closing words in reference to financial support:

Morgan Memorial is almost entirely dependent for its running expenses upon the annual appropriation made by the Fraternity ($2500 for the year 1902-3) and a duplicate amount voted by the Church Extension Society of the Methodist Episcopal Church. The balance is made up from the contributions of the people who attend and a few outside friends. The new building has brought with it a need for a much larger sum than is now received. So large and varied a plant requires seats, chairs, tables, books, almost everything which goes to make such a building useful and convenient.

At the present time we could be helped by individual givers who would select some one thing in the Kindergarten, Gymnasium, Day Nursery, or Children's Church, which is needed, and give that as a Christmas or New Year's gift. Above all other things a good pipe organ is needed in the main auditorium. It would be a most worthy act, and one which would be greatly appreciated by the workers of the Morgan Memorial if such an organ could be presented to the Fraternity within this first year. Will not some one reading these lines be the generous donor?

EDGAR J. HELMS.

Sixty-Ninth

Annual Report

of the Philanthropic and Mission Work

of the Unitarian Churches of Boston

incorporated under the title of

The Benevolent Fraternity of Churches

December 1903

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SIXTY-NINTH

ANNUAL REPORT

OF THE

Benevolent Fraternity of Churches

In the City of Boston

WITH THE REPORTS OF THE MINISTERS-AT-LARGE

PUBLISHED FOR DISTRIBUTION, NOVEMBER, 1903.

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Executive Committee, 1903-04.

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FREDERICK O. NORTH	
HENRY H. SHERMAN	
REV. HENRY T. SECRIST	

NOTE.—The Headquarters' Office is at the Theodore Parker Memorial, corner Berkeley and Appleton Streets. Rev. Charles W. Wendte is in charge, and will respond to calls for information or service. Office hours from 10.30 to 1 o'clock daily, except Sundays.

Benevolent Fraternity of Churches.

History, Aims and Methods.

DR. JOSEPH TUCKERMAN began his labors as a minister-at-large in Boston, in 1826. He was at first supported by individual contributions. In 1827, his work was taken in charge by the AMERICAN UNITARIAN ASSOCIATION, and regular reports were made to that body. It was found desirable to place this growing work on a different basis, and the Association transferred its supervision to what is now known as the BENEVOLENT FRATERNITY OF CHURCHES, which has carried on the enterprise ever since. This body was founded in 1834 by delegates from the Unitarian churches of Boston and incorporated in 1839. Today it represents the distinct organized work of the Unitarian denomination in Boston, through the several channels of philanthropy, education, worship, and free church privileges. It aims in every true sense to be a Ministry-at-Large. The churches representing the "Fraternity" are situated at widely contrasted localities in the city. In each case the plan is carried out of fitting the activities to that particular region.

A summary of the different methods employed in carrying out its plans would contain nearly everything that comes within the scope of Christian civilization. The Fraternity carries on industrial training, free lecture courses, gymnasiums, reading rooms, clubs and classes, and all modern helps to good citizenship. On the other hand, it maintains preaching, Sunday Schools, pastoral relations with the sick and poor, and whatsoever belongs to a living Christian church. It is the "Fraternity's" province to care for the churchless whether rich or poor; and it seeks to provide facilities for the people who are either indifferent to church life and work or have become alienated. In other words it seeks by a flexible and al - around manner to be the Ministry-at-Large of the Unitarian

churches of Boston. The means for this wide and varied work are provided by funds which have been steadily growing through bequests since the "Fraternity's" origin, and also by annual donations from most of the Unitarian churches in the city of Boston. The conduct of its affairs has been so discreet in the past that it has won confidence from all sources. Although under the auspices of the Unitarian churches, it is unsectarian, and aims to instil those truths which lead to character, and to spread those influences that tend to create self-respect, self-support, and genuine religious faith. Some of our best known leaders in religious and moral movements have been associated with this organization, such as Channing, Gannett, Henry Ware, Parkman, Barrett, S. K. Lothrop, Robbins, Starr King, J. F. W. Ware, Henry P. Kidder, Charles Faulkner and Rufus Ellis. Recognizing the claims and opportunities of modern life in a city like Boston, the "Fraternity" while it wishes to preserve all the merits of the past ways of carrying on missionary work, desires at the same time to add thereto new methods and enlarged plans.

Delegate Meetings and Committees.

The Annual Meeting of the Benevolent Fraternity of Churches is on the first Sunday in May, at which time the officers for the year are chosen. The contributions of branches should be paid before the first day of May, when the financial year begins. The other regular meetings are on the second Sunday in October, the second Sunday in December, and the second Sunday in March.

The delegates of the churches represented in the Benevolent Fraternity of Churches are divided into Committees, serving two months. Each Committee, during its time, visits the various Chapels and Sunday Schools. A list of the delegates will be found in the Appendix.

Joseph Tuckerman.

REPORT OF THE EXECUTIVE COMMITTEE.

PRESENTED MAY 3, 1903.

To the Delegates of the Benevolent Fraternity of Churches, Boston:

It has been said that it is the condition of their poor that determines the morality of a people. What they are intellectually and materially, you may estimate from an examination of the highest placed and most luxurious classes, but what they are as Christians, as brethren of men and children of one great Father, is to be seen in what those who live by the people and wield the influences of society suffer the people morally and spiritually to be. The responsibility in this matter rests with the wealthy, the educated and influential members of the social body.

IDEALS AND AIMS.

It was the perception of this truth, the profound conviction of their personal duty towards the poor and neglected classes in our city which, three quarters of a century ago, led Dr. Tuckerman, Dr. Channing, and their associates to the foundation of the Ministry-at-Large, and the Benevolent Fraternity of Churches which was organized to sustain it. In the presence of the terrible problems of poverty, ignorance and strife produced by our present unjust and unequal distribution of the privileges of life they saw clearly the need for a system of cordial, respectful and brotherly coöperation. They sought to awaken in the wealthy and cultured of their day a deep concern, a sense of moral responsibility for their less favored brethen. Dr. Channing, writing to Dr. Tuckerman on this subject, said: "The signs of the times point to a great modification of society founded on the essential truth that the chief end of the social state is the elevation of all its members as intelligent and moral beings. The present selfish, dissocial system must give way to Christianity. The time is come when religious bodies will be estimated by the good they do."

In this spirit Dr. Channing asks further, "whether it may not be made the leading trait of a Unitarian, that he is a man who sympathizes with and respects the less favored classes of society, and that he is pledged to use all his powers for their elevation."

REV. DR. JOSEPH TUCKERMAN.

Such were the motives which led to the formation of the Benevolent Fraternity of Churches in Boston. In its first missionary, Dr. Joseph Tuckerman, Channing's classmate and intimate personal friend, it possessed a worthy exponent of its aims.

Although no longer young and always in delicate health he gladly surrendered his comfortable settlement over a suburban parish, and entered with zeal upon his new mission to visit from house to house in the poorest and most repulsive quarters of the city, and to battle daily with dirt, squalor, disease, wretchedness and sin; preaching the gospel to the poor, healing the broken-hearted, and setting at liberty them that were bruised.

Dr. Channing, in his eulogy on Dr. Tuckerman, tells us: "So deep was the sympathy, so intense the interest which the poor excited in him that it seemed as if a new fountain of love had been opened within him. No favorite of fortune could have repaired to a palace where the rays of royal favor were to be centered on him, with a more eager spirit and quicker step than our friend hastened to the abodes of want in the darkest alleys of our city."

Nor were his zeal and devotion to his needy brethren unattended with discretion. It is a remarkable tribute to the breadth of sympathy and insight into social conditions which distinguished Dr. Tuckerman that he should so largely have anticipated the principles and methods of modern and scientific charity. A competent and careful student of Dr. Tuckerman's writings, Rev. Dr. Francis G. Peabody, tells us that "he anticipated in the most extraordinary degree all the principles of modern scientific charity. He discussed all the problems which are now confronting the modern world and offered wise and prophetic answers to them. In 1840, when he died, only eight per cent. of the population of the United States lived in cities. Yet Dr. Tuckerman observed that the problem of the future would be the problem of the city, and that the hope of the future would be met in the redeeming of the city."

More than sixty years have passed since this great and good man, his frail body worn out by self-sacrificing labors for the poor and unfortunate, laid down his ministry with his life. But

his example and word are increasingly cherished, and the Fraternity of Churches which was organized to sustain his work, and of which he was the informing and inspiring soul, still continues his beneficent work in this community.

In the meantime vast changes have taken place in the racial, industrial, the social and religious aspects of our city. When the Benevolent Fraternity of Churches was founded, sixty-nine years ago, the population of Boston was hardly 65,000, or one ninth as large as now. It was overwhelmingly American in nationality and Protestant in religion. It was a homogeneous population, with common political and social traditions. It was characterized by an inborn reverence for religion and respect for its representatives. Yet Dr. Tuckerman estimated that about 18,000 people in his day were not reached by the existing churches, and it was to morally and religiously inspire this neglected element, as well as to relieve their material wants, that he began the ministry-at-large among them.

PHILANTHROPIC PROBLEMS TODAY.

A great contrast our city exhibits today to the Boston in which Dr. Tuckerman lived and labored.

Our population has grown huge, heterogeneous and unstable. Composed mainly of foreign elements and the children of foreigners it is divided by racial, linguistic and religious differences, and has become far less amenable to our moral and religious influence. According to the United States Census of 1900, out of a total population of 560,892, only 146,193 were reckoned as of native American stock, while 197,129 were born in a foreign country, and a still larger number, 404,499, or 72.21 per cent., had a foreign born father and mother. The division into nationalities is significant and instructive. Thus there were in Boston in 1900, native Americans, 146,193; of Irish parentage, 156,650; of English and Scotch, 23,759; English-Canadian, 49,298; French and French-Canadian, 4,893; German, 21,618; Italian, 20,164; Russian and Polish, 22,254; Scandinavian, 9,950; colored, 10,633; other nationalities, 9,427; of mixed foreign parentage, 29,746. To this enumeration should be added 51,135 persons having one parent foreign-born. The Boston City Directory yields 25 different nationalities.

In the Day Nursery of our Morgan Memorial the children are of 12 different races. The Parker Memorial Mother's Club contains representatives of seven different nations.

The religious aspect of Boston also has undergone equally great changes. The majority of our people now belongs to the Roman Catholic faith, and meets the advances of Protestant ministers, even in matters of purely secular concern, with more or less suspicion, if not hostility.

Again, modern industrialism has crowded great numbers of people in congested districts of the city and compelled them to live in discomfort, squalor, and ugliness, and often under circumstances of great privation and misery. The different classes of the population are widely separated, and have far too little communication with each other for sympathy and counsel, for brotherly aid and service. In the earlier days of our city how simple and democratic was the relation between employer and employed, between the rich and the poor, the high-placed and the lowly! All this has changed; perhaps from necessity, certainly for the worse. The concentration of business interests in comparatively few hands, the enormous number of operatives whom the use of modern machinery aggregates in great establishments of industry, have made an individual relation between employer and employed a physical impossibility. Even if the former desire to maintain a kindly personal interest in their workmen it is a difficult matter to accomplish. They no longer know them individually. They come into contact with them only through their agents, and this contact is superficial and rarely extends beyond a selfish and commercial relation.

THE MINISTRY-AT-LARGE.

At first sight it might seem as if these great changes in the social and industrial life of our city since Dr. Tuckerman began his ministry to the poor and neglected would be fatal to the continuance of that ministry. They certainly call for very serious modifications in its aims and methods. But far from rendering inoperative and useless the work of the Ministry-at-Large they really make it more indispensable than ever. This ministry is needed, as Dr. J. H. Thoms well says, "as a special agency to keep alive between class and class, those fraternal sentiments which the

nature of our present civilization has so largely deprived of their more spontaneous and individual expression." The Ministry-at-Large brings messages of sympathy and help to suffering humanity from those who cannot, or who, at all events, have not yet learned how to come in their own persons. "Frequently," as Dr. Martineau reminds us, "we do these things by deputy, not because we are indifferent to them, but because we prize them so highly, and reverence them so deeply that we mistrust our power to do them ourselves, and we accordingly look for men who have the special aptitudes and gifts for accomplishing a work which ordinary people, with defective tact, with defective judgment, with defective speech, are unable to do efficiently for themselves."

Conceived in such a spirit the ministry-at-large becomes a reconciling, redemptive force in the community. It tends to promote kindlier feelings between the common members of the social body, to alleviate bitterness, to reduce social friction and lessen class prejudice. It impresses the condition and needs of the less favored classes upon the wealthy and privileged. It keeps alive in the latter the sense of their human and brotherly obligation, and personal responsibility for the poor, the ignorant, and the unhappy within reach of their sympathy and help.

No one who beholds the daily spectacle of human suffering, misery and wickedness which a great city presents—unless his heart is callous and his conscience deadened by selfish and worldly preoccupation—but must be aroused to a quickened sense of his obligation to ameliorate and better, if he cannot altogether remove, the social wrongs and miseries of modern civilization.

One of the best and most effective ways of doing this is through the ministry-at-large; through men and women set apart, trained and qualified for this special work; whose preaching is not done to congregations so much as from house to house; who deal not with masses but with individuals, and address men less through their intellects than through their moral wants and feelings. The work of morally and spiritually uplifting these neglected and apathetic thousands in our city, its family churches and regular clergy cannot effectually do. It requires simpler, more democratic forms of organization, more unconventional methods, a less intellectual

presentation of religious truth, a more direct appeal to the heart and conscience. Above all, it needs that personal contact with individual men; that house to house, and heart to heart ministry which is the only way to their affections, the only source from which newness of life can spring up in them.

THE BENEVOLENT FRATERNITY.

This special work demands a special ministry, and it is this which has led to the Ministry-at-Large and the Benevolent Fraternity of Churches which sustains it. The work of the Benevolent Fraternity of Churches has been conscientiously, effectively performed for nearly three-quarters of a century. While the great changes in the population and industrial life of Boston necessitate corresponding changes of aim and method in this work, yet the essential spirit of Dr. Tuckerman and his associates, the spirit of brotherly love and personal service still remains its inspiration and ideal. In equipment, in the number and zeal of its working force, in the distribution and direction of its activities the Fraternity is now at its maximum of power and usefulness.

BULFINCH PLACE CHURCH.

In addition to its central office in the Parker Memorial Building the Fraternity conducts its work through five separate branches in different districts of our city. The longest established of these, BULFINCH PLACE CHURCH, is well known as a center of religious and benevolent activities in an impoverished, feverish and vice-breeding neighborhood. It stands like a lighthouse on the brink of a perilous sea. If every institution is but the lengthened shadow of a great or good man, then our Bulfinch Place Mission may be said to be the reflection of Rev. Mr. Winkley's long and beneficent ministry. How many lives has he not touched with his kind and helpful deeds, encouraging words and unaffected piety! He carries with him into his enforced retirement our grateful and admiring affection. It needs not the transfiguring touch of death to reveal him to us as a faithful apostle of the first great minister-at-large—Jesus Christ. The work of Mr. Winkley has been taken up in the same spirit by his successor, Rev. Christopher Eliot, and his devoted band of assistants. By

house-to-house visiting, by conducting a large Sunday School, boys' and girls' clubs, and women's societies; through preaching and teaching, through works of charity and mercy, our Bulfinch Place branch fulfils a ministry of reconciliation at the populous West End, and dreams of the time when, with increased resources and a better equipment, it may render larger and better service to the depressed and unchurched elements in that crowded section of our city.

THE NORTH END UNION.

One of the great social problems which confronts us as a community, and often causes anxious thought, is how to assimilate and convert into useful citizenship the huge army of immigrants, often unlettered and impoverished, we are receiving from foreign countries. The adults among them, bearing the impress of other races and civilizations and for the most part unacquainted with our language and customs are probably in a large degree beyond the touch of our redemptive influences. But in their children we have the promising material, living and plastic, out of which may be fashioned young Americans in sympathy with our political and social ideals. The agencies to which we mainly look for the fulfilment of this great task are our American public schools and institutions of an educational and ethical nature, such as our North End Union. Situated in a crowded district whose population is almost entirely made up of Jewish and Italian elements, the North End Union on Parmenter Street labors to increase knowledge, morality, self-dependence, and good citizenship among them. With its reading room, play room, gymnasium and baths, its numerous clubs and classes, its technical schools which teach useful trades like printing and plumbing, its free lecture courses and Sunday School, the North End Union is a busy hive of useful arts and industries, supplementing the work of the public school at various points where the latter is lacking, especially by that interest in the individual boy or girl, that personal touch which is practically impossible to the overworked school teacher in our crowded public schools.

MORGAN MEMORIAL.

At the South End of the city are other swarming multitudes, mostly of foreign birth and Roman Catholic in faith. Among the agencies which labor for their higher good our Morgan Memorial occupies a foremost and unique position. It is a mission conducted jointly by the Unitarians and Methodists, whose theological differences are forgotten in their common desire to help uplift these poorer and less privileged classes of our society. In Rev. Mr. Helms we possess a true minister of Christ. His devotion to his task amounts to a divine passion. He loves the poor, the unhappy, the neglected. His life is a daily ministry of self-sacrifice and service. A new and commodious building, planned after his own mind, has recently been erected by the Benevolent Fraternity of Churches for this increasing work. Here are housed the manifold activities carried on by Mr. Helms and his fellow-workers, services of worship, Sunday Schools, Kindergartens, Day Nurseries, clubs and classes, coöperative stores, a temperance saloon, and many others. The constituency of Morgan Memorial is composed of many different races and of very poor people. Sixty per cent. of it is colored. Its work should be seen to be appreciated at its full worth. It deserves the earnest sympathy and financial and moral support of the people of Boston.

In this connection it is proper to refer to the loss which our association, and especially Morgan Memorial, has met with in the death during the year of Mr. George C. Powers, vice president of the Benevolent Fraternity, a man of upright character, gentle spirit, and devoted to our work. To his initiative the new building of the Morgan Memorial is chiefly owing.

An especial acknowledgment is due to Mr. Courtenay Guild of our committee for his earnest services in this particular field.

THEODORE PARKER MEMORIAL.

The question may have arisen in the reader's mind: "Should all this public service be devoted and all this bounty extended only to those elements in our population which are of foreign birth and parentage? Are there no unfortunate, neglected Americans who need our sympathy and help?" The answer to this inquiry may be found in the reconstructed Theodore Parker

Memorial, and, in a more modest degree, in the new Channing Church in Dorchester, both of which are sustained by our Benevolent Fraternity of Churches. Through its recent reconstruction and new management the Parker Memorial has become an Institutional Church, and, so far as we know, the only institutional church in the Unitarian body. It is overwhelmingly American in its constituency, three-fourths of which is resident in the South End. It differs from the usual family church in this that it is not merely open on Sunday and occasionally on week-days for religious and parochial activities, but continuously throughout the week, both day and evening, for public service and usefulness. It conducts a great variety of activities, religious, educational, social and philanthropic, with especial reference to the young men and women who to the number of many thousands occupy the lodging-houses and homes of the district. Occupied all day as clerks, apprentices, salesmen and saleswomen, seamstresses, students and wage-earners generally, with small incomes, and few personal and social resources, it is hoped to make the Theodore Parker Memorial a congenial resort for all such, with social recreation, educational and religious opportunities of which these young people will be glad to avail themselves when sufficiently brought to their attention.

A second difference between the institutional and the family church lies in this, that while in the latter the minister labors *for* his church members, in the institutional church he labors *with* and *through* them. "They are," to quote Dr. Parkhurst, "not so much his field as his force." As speedily as may be he enrols them as fellow-workers with him in the cause of social redemption through the power of religious and moral ideals and brotherly endeavor.

Already a good beginning has been made in this work at the Parker Memorial. Its religious services, social gatherings, lecture courses, clubs for young and old, educational and industrial classes are well attended. Its benevolent work is large, its influence extending, and it looks forward to happy years of usefulness in the community.

CHANNING CHURCH.

Channing Church, recently housed in a beautiful and convenient chapel in a populous tenement district of the better sort in Dor-

Joseph Duckerman.

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PRESENTED MAY 3, 1903.

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IDEALS AND AIMS.

It was the perception of this truth, the profound conviction of their personal duty towards the poor and neglected classes in our city which, three quarters of a century ago, led Dr. Tuckerman, Dr. Channing, and their associates to the foundation of the Ministry-at-Large, and the Benevolent Fraternity of Churches which was organized to sustain it. In the presence of the terrible problems of poverty, ignorance and strife produced by our present unjust and unequal distribution of the privileges of life they saw clearly the need for a system of cordial, respectful and brotherly coöperation. They sought to awaken in the wealthy and cultured of their day a deep concern, a sense of moral responsibility for their less favored brethen. Dr. Channing, writing to Dr. Tuckerman on this subject, said: "The signs of the times point to a great modification of society founded on the essential truth that the chief end of the social state is the elevation of all its members as intelligent and moral beings. The present selfish, dissocial system must give way to Christianity. The time is come when religious bodies will be estimated by the good they do."

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Sixty-Ninth

Annual Report

of the Philanthropic and Mission Work

of the Unitarian Churches of Boston

incorporated under the title of

The Benevolent Fraternity of Churches

December 1903

Without attempting, therefore, to go over the ground again, and simply reminding you of the Afternoon Service of Worship, the Howard Sunday School and the Winkley Guild, with the activities and ministry they represent, I will venture to refer to the position which our church is trying to hold as an agency for social service, by which I mean the service which it is endeavoring to perform *outside of itself.*

In the first place we believe that Bulfinch Place Church means much for the immediate neighborhood. Enquiry among the people living in the West End would reveal the fact that our "little church on the corner" is highly respected if not beloved. It is recognized by "all sorts and conditions of men" as standing for service, for applied Christianity, for the gospel of humanity and a better life. There are hundreds of people, we believe, who, though they may not enter our doors, would nevertheless miss the church should it go, persons to whom it is, though unconsciously and indirectly, an influence for good. Testimony to the truth of this comes to us again and again, by words of friendly interest and more frequently by the calls made upon us by strangers for services of various kinds.

But the fact stares us in the face that we ought to be doing a great deal more for this world in the midst of which we are situated—a world so crowded, so chaotic, socially and morally, so full of human needs and opportunities for humanitarian and spiritual service! No one who realizes the situation will wonder that we hope, earnestly and with some confidence, for the time when our church wlll be made the center of a social work (*e.g.* by a social settlement) as well as of a more vigorous spiritual work (by a new or remodelled church building) which taken together will be worthy of its past history and commensurate with its present opportunity. In the meantime, there are certain of our societies or clubs which are working diligently and with creditable success in this field of social service.

The Woman's Alliance is an organization which brings us into touch with other churches of our liberal faith, near or far away, and enables us to do many an act of helpful service.

It also has its welcome and helping hand for those who come to us, as the hospitality of Anniversary Week abundantly testifies. It is our center of denominational interest, relating our church to the American Unitarian Association, the National Women's Alliance and the cause of religious liberty all over the world. In return such a relationship brings us new strength and inspiration, and the Alliance is enabled to help its own church in many ways.

A sister organization is the Eliot Circle, which is a Lend-a-Hand Club of women, forty or fifty in number, whose motto is "Ich dien." It is always reaching outward, seeking someone to serve. Under the guidance of its President, Miss Stokes, it gathers together mothers and children, friends and strangers, without thought of creed or church, with the single thought of helpfulness and good-will. At any one of its meetings you will find from fifty to seventy-five persons (at Christmas, one hundred and fifty) being made happy, being lifted away from the dull and dreary things of their daily lives, by music, by poetry, by mutual friendliness, and thus being led to feel that the church is their social and religious home.

The idea of good citizenship and of patriotic service finds its natural representative in the Red, White and Blue Club, as well as in other clubs, whether of boys or girls, the purpose of which is in every case the development of mutual responsibility and helpfulness. There are at least a dozen such clubs, and they exist, and know that they exist, for the sake of friendship and to make the world a happier home for some one.

All of this is a part of our social service, carefully planned so as to make everyone who comes to our Church or Sunday school a helper and worker for others. We rejoice in the ministry of love which is carried on by our members at Thanksgiving and Christmas, at the Old Ladies' Party in June, and during the summer. We are thinking of the many whom we do not see within our doors very often, perhaps never, but to whom we are sending words of good cheer, helpful counsel, material assistance, a friendly visitor, and to whom this church is a strong, true friend. We are thinking of the sick and aged, comforted and cheered at Festival times, of the children in the summer playroom, of the recipients of our spring and summer flowers, of the strangers who come for advice

and assistance, of the people who have crowded our recent stereopticon lectures, of the sad and bereaved who have come to us for comfort, not strictly of our own number. We feel confident that in spite of many difficulties and some discouragements we are filling an important place and doing a useful work. On the other hand, and perhaps this is the more important thing to say, the opportunity for such service is practically without limit, our future usefulness being dependent upon two simple conditions, workers and money.

We have the workers, not only those whom the Fraternity affords and whom we could not spare, but many willing assistants, volunteers, who because of their devotion to the church and their desire to serve humanity, give liberally of their time and strength, and would give even more were the conditions such that we could accept their services. In other words the opportunity for the kind of social service which I have been describing is great, but we cannot enter into it largely with our present equipment.

The gift of an electric stereopticon has enabled us to prove that we can fill our church with an appreciative audience for lectures. It has also helped us in our evening services. The summer playroom shows us that there are many children (mostly the children of foreigners) who would be glad to avail themselves of educational privileges. The neighborhood is such that the opportunity for friendly visiting and good citizenship work is practically limitless. With a building adapted to neighborhood work, and a house that we could use for such work as the college settlements are doing, we could bring our church up to modern requirements. This would not mean giving up the regular church services and organization, or the Sunday School. It would simply mean a large increase in the social service which we are already trying to do.

CHRISTOPHER R. ELIOT.

NORTH END UNION.

In charge, SAMUEL F. HUBBARD, 20 Parmenter Street.
Assistants, MISS FLORENCE N. BARKER, HORACE L. CHANNEL.

In presenting my report for the past year it has seemed best for me to omit the usual statement of activities. Such a statement, if made, would be very nearly equivalent to a duplication of last year's report. It may be best, therefore, to devote the space usually occupied by a summary of results, to the anticipation of certain problems which confront us and to the forecasting of the work to which we are likely to be called.

Within a year the School Board has opened three "educational centers" in different parts of Boston where opportunities of various kinds are given during the evening to the young people and adults of the neighborhood.

It is the purpose to increase the number of these "centers" and to enlarge the work to meet the demands of all who apply. Courses of illustrated lectures and instruction in sewing, dress-

making, embroidery, millinery, cooking, basketry, vocal and instrumental music have been provided. One of these "educational centers" is located at the North End, where there are several private organizations doing all that the "center" is doing and many things besides.

Here is a new situation to face. It is desirable to avoid duplication of forces, and the private organizations will be only too glad to transfer to the city all the work which it can do equally well. But what shall be taken and what left, if any, is the question. Shall the city take all of their work, leaving them no other claim to continued existence but to do pioneer work in undeveloped fields? Indeed the question has already been asked, "Will the time ever come when the city can do all the work now done by the various private institutions?"

One hesitates to say, categorically, just what the city can or cannot do, but it is a safe assumption that it is very doubtful whether the city can ever do certain lines of work as well as they are now being done by private means. The city can deal successfully with the mass, as it now does in its schools, public libraries, baths, gymnasiums, playgrounds, parks, etc. It can provide social and economic opportunities, such as lectures, concerts, entertainments and instruction in various forms of industrial work for the people of a neighborhood. If the city can do so much where shall the line be drawn between the work it can and cannot do? Achievement depends upon desire; where there is a will there is a way. It is easy to provide for the Abraham Lincolns, who will walk five miles to get a book and read it by the light of a pine knot, or for the boy or girl who will climb and grow in spite of every obstacle, but what shall be done for those lacking in desire? Just at this point the personal influence comes in to help, encourage and stimulate.

The value of a teacher depends not so much upon scholarship as upon enthusiasm for the work in hand. But enthusiasm, like light, diminishes according to the square of the distance from the body that produces it. One of the best masters of Boston said recently, "I have one class of eight boys and I feel that I am getting hold of every one of them. I have in another class these

same eight boys and seven others and I have no such feeling." It is the close, warm, personal, human relation that is the great factor in the moral uplift and character building of the boy. As has been said this influence must be exercised at short range. Groups, as in boys' clubs, should be small and made up by natural selection. This develops a community of interests and promotes devotion and loyalty to the best welfare of the club. With such a group, what is not possible to a wise and enthusiastic leader? The value of this personal work depends largely upon knowing the home life of the individual, his trials, hardships and difficulties. This is the sort of work which requires devotion, enthusiasm, consecration, qualities that cannot always be had for a price. When we have an ideal civic life, when the best men are willing to give unstinted service to the welfare of the community, then, no doubt, these qualities can be had by the city for the asking.

Another important factor which should be considered in connection with this work is that of a building adapted in its appointments, surroundings and atmosphere to all the many kinds of work which it should do. The schoolhouse is admirable for merely class work. but it has no sense of home-iness, and it is difficult to adapt it to social needs and desires. This thought may be more clearly brought out by contrasting two ideals.

Take the ideal school building which shall be constructed with reference not only to the needs of the school during the day, but, as far as may be, to the requirements of the social, intellectual and industrial demands of the neighborhood during the evening, and supplement this with every service that money can buy. Let all these opportunities be offered to the public without fee.

On the other hand take an ideal North End Union, having the conveniences of a well-appointed club-house—parlor, library, reading room, game room, cosy nooks for social converse, all abounding in warmth and good cheer; having a life organized on the basis of social and intellectual needs and desires—gymnasiums billiards, bowling alley; baseball and football teams; canoeing, boating and camping clubs; dramatic and debating societies; Saturday outings and excursions near and far; and classes in a dozen

different intellectual lines. Given all these opportunities, which may be had for a nominal fee, and administered with a thoughtful, earnest, serious devotion to the end in view, I think it will be readily admitted that the opportunities offered by an ideal North End Union will be more attractive and effective than those offered by the ideal adjustable schoolhouse.

The schoolhouse, at best, is seriously handicapped in attempting to do all that ought to be done by the fact that it must be first of all a schoolhouse, and that any supplementary work which it may do is limited to this condition, whereas the ideal North End Union, constructed with direct reference to its special work, has no such limitations.

These considerations, however, are merely externals. The real point of superiority of the private means above those of the city lies deeper, involving the possible separation of its members into small groups by natural selection, a sense of ownership or possession which comes with a membership fee, the services of volunteer as well as paid workers, whose enthusiasm and quick sympathies make possible the necessary individual work and the opportunities which these various activities offer, to promote a strong and vigorous manhood. It would seem, therefore, that the work which may properly be left to private means should be that which depends, for its best development, upon the personal touch.

The North End Union, in planning its work of the past year, gave careful consideration to the work of the "educational center" that there might be no duplication of forces. There is an apparent overlapping in some of our work, but such classes have been retained because of the personal elements involved. The members of the several dressmaking classes, for instance, are known personally, the individual needs of each are considered, and the service rendered is more than the mere instruction in cutting and making dresses.

We have had fifteen paid and sixty-two volunteer workers during the past year, to all of whom we extend our hearty thanks for their sincere and earnest help.

The following is a list of the various activities of the Union:

7 Classes in dressmaking and sewing, for young women and adults,

Saturday morning sewing class, 160 pupils, 25 teachers; Sunday School; 6 boys' clubs; 1 girls' club; course of 10 illustrated lectures; monthly dancing socials; gymnasium—young men, young women and boys; Trade classes, printing and plumbing; playroom for children, five afternoons; public baths, accommodated about 10,000 last year; Reading Room and Library, every evening.

SAMUEL F. HUBBARD.

MORGAN MEMORIAL.

Shawmut Avenue and Corning Street.

In charge, REV. EDGAR J. HELMS.

Assistants, C. W. SIMPSON, REV. H. B. KING, MISS EDNA C. BROWN, MISS ELIZABETH S. EMMONS, MISS NEWMAN.

On Sunday, June 8, 1902, we moved into our new church building. At the opening the President of the Benevolent Fraternity and the Superintendent of the Boston Methodist Missionary and Church Extension Society were the principal speakers. They prophesied a greatly enlarged work. The results of the past ten months have more than fulfilled their hopes.

I. SPIRITUAL WORK.

Instead of one congregation a Sunday we have had several. The Children's Church has been organized. It meets in the beautiful audience room in the vestry at the same hours, morning and evening, during which the adults worship in the auditorium. The children have their own vested choir and order of worship. The attendance has been growing. The interest and order have constantly improved. The average number attending both morning services is about 200; at night about 450.

The Epworth League has a religious meeting for young people Sunday evening at 6.30.

We tried to make the Christmas holidays, holy days by special religious meetings. During Passion Week we again adjourned our social and educational work and every night held special religious services. A deep spiritual feeling was manifest and much good accomplished.

The ten days preceding Pentecost are always observed in the same way and frequently we call upon the clergymen of all denominations to assist us in a week of special religious meetings in the early autumn.

Two nights in the week are set aside for religious culture. A prayer and conference meeting is held on Thursday night where

MORGAN MEMORIAL.

all so inclined are invited to meet together. Tuesday evening there are four class meetings under appointed religious leaders.

The spiritual side of the work at Morgan Chapel is ever the side most emphasized.

II. SOCIAL.

There is a great variety of social gatherings at the church. The names of these various organizations will suggest their character. The Young Men's Brotherhood, King's Daughters' Circles, Colored Men's Clubs, two clubs for intermediate boys, two clubs for intermediate girls, two clubs for primary boys, and two clubs for primary girls. These meet on various nights in their respective rooms. Sometimes they all meet together on a Wednesday night in a union social; sometimes one club invites its friends and has a private function that night. Club nights the boys and girls spend half the evening in the gymnasium in physical culture. A great variety of topics and occupations has been taken up during the winter.

The Spa and Amusement Room is a new and popular institution. In it are to be found temperance drinks, sandwiches, etc. There are opportunities to read, play games, etc. The Spa is open from 7.30 to 11 o'clock every week night. The average attendance is 45 young men.

III. EDUCATIONAL.

The Industrial School has turned out a better quality of work this year than ever before. The enrollment has been large. To the sloyd and cardboard work and sewing have been added basket weaving, printing, carving, etc.

The Music School has had an enrollment of about 150. We have taught voice culture, piano, organ, violin, guitar, mandolin, banjo, cornet, etc. The prices are very low and the instructors the best. We are bringing something of a musical education within the reach of the poorest. An appeal for a pipe organ in last year's report is bearing fruit. Through Rev. G. W. Solley several persons have subscribed almost enough to put one in. It has since been installed.

Our kindergarten was opened weeks after the public kindergartens. We gathered in those overlooked or not desired, or unable to attend the public schools. The enrollment has been upwards of 50.

The Day Nursery has been full. The generous gifts of the Newtonville M. E. young people have provided beautiful iron cribs, etc. It is a remarkable sight to go in among these babies of every hue and nationality. There we find the ideal democracy and the prophecy of coming America.

The Public Forum on Sunday afternoons may be classed as an educational institution. About 250 earnest men and women have gathered to listen to some expert on some subject and then to discuss and ask questions. DR. EDWARD EVERETT HALE opened the Forum in January. A great variety of subjects, religious, social, political, and philosophical, has been presented. The meetings will be continued on Boston Common during the summer.

Space will permit us to mention only the excellent work of the Total Abstinence Guild, the Junior Temperance League, the Bureau of Employment and Information, the Relief Work, where we collect and repair and dispose of second-hand clothing, shoes, furniture, etc.; the Coöperative stores, the concerts, entertainments, fresh air work for children and others, etc.

To all who have helped by kind words of encouragement and advice, or by volunteer service or by contributions we hereby gratefully return thanks.

E. J. HELMS.

PARKER MEMORIAL.

In charge, REV. CHARLES W. WENDTE, 53 Berkeley Street.

Assistants, MISS ANNE JENISON, D. M. MOOK, F. W. WODELL, RALPH D. FORBES.

Our aims and methods are practically those of a modern *Institutional Church*, open not only on Sundays, but continuously throughout the week, both day and evening, and conducting a great variety of entertainments, religious, educational, social and philanthropic, with especial reference to the young men and women who, to the number of many thousands, occupy the lodging houses and homes of the district. It is believed that as an Institutional or Everyday Church, a large opportunity for usefulness is opened to the Parker Memorial. The Benevolent Fraternity of Churches in Boston, which so generously supports it, could not more happily fulfil its pledge to maintain the handsome edifice devised to it as a worthy memorial of Theodore Parker (who did so much to make religion and life identical) and to conduct it in his spirit. So far as we know this is the only distinctively Institutional Church in

the Unitarian fellowship, and as such its work and example must be of interest and value to the whole body of liberal churches.

The experience of this second year has tended to confirm our plans and hopes, as outlined in last year's report. The attendance at the various meetings, clubs, classes, etc., of the Parker Memorial has been increasingly and gratifyingly large. Latterly we have felt authorized to say that an average of 1700 persons a week, three-fourths of them adults, have visited the building, besides several hundred more who attended the meetings of 19 other organizations to whom we granted the free use of our halls and committee rooms. Perhaps one-fourth of these were the same persons making repeated visits. This leads us to note with satisfaction that a nucleus of persons, increasing in number and interest, is now attached to our institution, makes it its church home, its social and fraternal centre, and its educational opportunity. The growth of this element is best shown by the increasing attendance at our church services, and the enlarged financial contributions of our membership. Since October 1st, 1902, our Sunday audiences have averaged 300 persons and not unfrequently risen to five or six hundred, and this despite an unusual number of stormy Sundays. At the social reunion held in the parlors after each service, a unique feature of our work, from forty to one hundred people have remained an hour longer for conversation, music, informal discourse, or a cup of tea. This after-meeting gives the opportunity for a personal touch which we have prized very highly and sought to avail ourselves of. The home-income of the church, derived from collections, contributions, gifts, memberships, class-dues, the Woman's Alliance Easter Sale, etc., has amounted this past year to $2070.96, as against $686 in 1901-02. Because of this notable increase in our home collections we are able to ask the Benevolent Fraternity to again decrease their appropriation to the Parker Memorial $500 for the ensuing year; making a total decrease of $1000 in two years past. For the coming year the Fraternity will simply pay for salaries, music and coal, while the remaining and incidental expenses, estimated at from $1700 to $2000, will be met by our own resources.

CHANGES IN THE PERSONNEL.

The working force of the Parker Memorial has undergone some changes during the year. MISS ANNE JENISON has continued her devoted services as minister's assistant, but MR. HOWARD B. BURLINGAME, superintendent of the Boys' Club and Young People's Club, and general helper, now leaves us, after sixteen months' faithful service, to pursue other lines of work. We shall greatly miss his genial, kindly presence in our midst, although he will remain one of the volunteers to whom we may look for at least occasional service. MR. WENDELL P. GETCHELL, who for eight years had been connected with the Parker Memorial as janitor and engineer, left us in October, 1901. Appreciative mention should be made of his long term of faithful service. In April MR. RALPH D. FORBES was appointed to the position. It would be impossible to enumerate all those who during the past year have rendered kind and helpful service to our work, and to whom we owe gratitude. REV. EDWARD CUMMINGS, of the Benevolent Fraternity, and chairman of our Parker Memorial sub-committee, has been a steady friend and adviser. REV. THOMAS VAN NESS, president of the Benevolent Fraternity, has also taken a deep interest in our welfare. MR. JOHN C. HAYNES has been a most generous contributor and faithful attendant at our services.

GIFTS.

Among the most acceptable gifts of the year were three handsome bronze statues, representing three youths, or genii, bearing tablets inscribed with medallions of three great reformers, Wycklif, Savonarola, and Luther. These figures were modeled and cast by the late Sculptor Kraus, as a part of the Theodore Parker Monument (now in West Roxbury), but were not used for that purpose. In December last they were presented to the Parker Memorial by the Boston Memorial Association. Erected on handsome pedestals, the gift of two friends, they add much to the decorative features of our Memorial Hall. In February last REV. C. W. WENDTE delivered three illustrated Sunday evening lectures on the reformers they commemorate, at which the three statues were successively unveiled to large congregations.

NEW ORGANIZATIONS.

The most notable event in our church year was the organization on January 18th, 1903, of the Theodore Parker Fraternity, which is to be the center of our church and general activities. The articles of organization state that its purpose is "to promote Pure Religion and Practical Righteousness, Self-improvement and Social Service, in the spirit of Theodore Parker, and for these ends to coöperate with the Benevolent Fraternity of Churches in the support and conduct of the Theodore Parker Memorial." There are at this writing 49 active, 7 contributing and 11 honorary members. It is hoped to make this association a vital part of our work.

Hardly less important was the organization in November, 1902, of the Parker Memorial Woman's Alliance, with a present membership of 21. Regular monthly all-day meetings have been held introduced by a brief religious service. The work done thus far has been chiefly of a practical character, especially in preparing for an Easter sale in behalf of the Parker Memorial treasury. By the assiduity of the members this proved to be a most successful occasion. The attendance during the two days' sale (April 2d and 3d) was not as large as had been anticipated, the financial results however (over $200) were fully up to expectation, while the spirit of good fellowship among the workers themselves and our membership generally, was of even greater importance. The society is a member of the National Unitarian Woman's Alliance, many of whose branches contributed in a most generous manner to the sale tables. To all who aided in this first enterprise of our earnest and devoted women, our heartiest thanks are returned.

Another noteworthy addition to our forces for reform work at the South End was the establishment of the John B. Finch Lodge of Good Templars in the Parker Memorial building. It holds weekly sessions, and once a month conducts a public temperance meeting in Fraternity Hall. It is hoped that much good may result from this coöperation.

SUNDAY SERVICES.

The Sunday evening services have been the central interest and inspiration of our work. The all-pervading memory of Theodore Parker, which is ever with us, should of itself inspire us to do our truest and best in the pulpit which is in lineal succession from that great and consecrated spirit. Besides the sermons on religion and life given by the minister and others rendering him assistance, two series of lectures were given by the pastor. One was upon Heroes of Protestantism; three illustrated lectures, elsewhere referred to. The other course was on Great Church Composers, viz.: 1. The Genius and Mission of Music; 2. George Frederick Handel; 3. John Sebastian Bach; 4. Joseph Haydn; 5. Wolfgang Amadeus Mozart; 6. Louis van Beethoven; 7. Felix Mendelssohn; 8. In Review of the Great Composers. These lectures were musically illustrated by selections from the works of these masters rendered by leading church choirs in Boston: The First Church Choir, Mr. Arthur Foote, Director; The Second Church Choir, Mr. H. G. Tucker, Director; The Arlington-Street Church Choir, Mr. Lewis S. Thompson, Director; The South Congregational Church Choir, Mr. B. L. Whelpley, Director; The First Parish Choir, Dorchester, Mr. Charles P. Scott, Director; The First Parish Choir, Brookline, Mr. Percy Goetschius, Director; The First Parish Choir, Brighton, Mrs. Nelson Freeman, Director. Many other artists, both vocal and instrumental, assisted. The chorus work was done by the chorus choir of the Parker Memorial, and the whole series was under the direction of Mr. F. W. Wodell, its musical director. The kind coöperation of our Unitarian church choirs and other artists made possible a most artistic rendition of the musical numbers and ensured the success of the course, which enjoyed a large and often crowded attendance.

Other special services were the Christmas, Easter and Harvest Home Festivals, which attracted large congregations, a lecture on New England Psalmody, illustrated by the chorus choir, a performance of the first part of Haydn's "Seasons," a sermon before the Actors' Church Alliance on "Popular Amusements and Public Morals," an observance of the 42d anniversary of Theodore Par-

ker's death, participated in by the Young People's Religious Unions in and about Boston, a Patriots' Day Service (April 19) with addresses by Revs. L. B. MacDonald, Edward Cummings and C. W. Wendte, a temperance meeting in favor of District Option, with Revs. C. F. Dole, F. S. C. Wicks, J. H. Applebee, and C. W. Wendte as speakers. These were among the features of our church year.

THE MUSIC.

Especial mention should be made of the musical part of our Sunday service. Under the able and devoted leadership of Mr. F. W. Wodell, the chorus choir of 30 or more voices has made remarkable progress, rendering anthems and other concerted pieces and occasional solos in an admirable manner. Mrs. Georgiana Frye-Cheney has been its organist. Its work culminated on the evening of April 30th, when Mendelssohn's Oratorio of "Elijah" was given almost entire, both solo and choral numbers by the choir, assisted by an orchestra, before a crowded and appreciative audience.

EDUCATIONAL WORK.

The educational work of the year was, in point of merit, attendance and interest, an improvement on last year. First we should take into account the Public Library Station, maintained in our building by the city authorities. It has justified its existence by an attendance of some 70 to 100 persons a day, two thirds of them adults, and an output of books now amounting to about 1400 a month. The Fraternity gives the city the free use of the west store, heat and janitor service, and some periodical literature. We consider this an important part of our educational work.

Next in importance were the two courses of Wednesday evening lectures and entertainments, maintained from October to May in the lower Fraternity Hall, as follows:

Rev. Charles W. Wendte, illustrated lecture, "Afoot and Afloat in Holland;" Mr. Sidney Woollett recited Tennyson's "Holy Grail" with personal reminiscences of the poet; Rev. William Lloyd, lec-

ture, "Florence and Four Great Florentines;" Prof. Frederick M. Noa, illustrated lecture, "Cuba as I saw it;" Rev. Samuel M. Crothers, of Cambridge, lecture, "The Honest Miner of the Far West;" Rev. W. S. Key, formerly of Boston, England, illustrated lecture, "Through Pilgrim Lands, or a Visit to the Home of our Forefathers;" Rev. John Snyder, lecture, "The Evolution of American Humor," with illustrative readings; Mr. H. B. Burlingame, illustrated lecture, "Saunterings through Ireland;" Musical and Dramatic Entertainment by the Herford Club; Rev. Edward Cummings, lecture; New Year's Eve Reception to Rev. C. W. and Mrs. Wendte; Prof. J. Spencer Baldwin, lecture-reading, "The Poetry of Kipling;" Mrs. Mignon Reed, illustrated lecture, "Cruising in the Mediterranean;" Rev. A. L. Hudson, formerly of Utah, lecture, "Mormons and Mormonism;" Rev. Thomas Van Ness, lecture, "A Pilgrimage to Lourdes;" Social Service Club of the South Congregational Church, dramatic and musical entertainment; Boston Comedy Company, dramatic entertainment; Rev. George H. Badger, illustrated lecture, "The Story of Hawthorne's Marble Faun;" Rev. Alexander F. Irvine, of New Haven, illustrated lecture, "Millet: The Epic of Labor as painted by the Peasant Painter of Normandy;" Rev. L. B. Macdonald, illustrated lecture, "A Visit to Porto Rico;" Parker Memorial Choir, concert and reception; Miss Caroline H. Huidobro, illustrated lecture, "The Land of the Incas;" Rev. Charles W. Wendte, illustrated lecture, "Rambles and Scrambles in the Swiss Alps;" School of English Speech and Expression, Miss Marie W. Laughton, principal, entertainment of dramatics, recitations and music; George Willis Cooke, lecture, "Concord and Concord People;" Burton Linwood Thomas, illustrated lecture, "Pilgrim Shore: the birthplace of American Freedom." Admittance to these courses was by season ticket gratuitously distributed. The attendance averaged 200, frequently rising to 300 or more. Four-fifths of this constituency was drawn from the South End between Harrison and Columbus Avenues, Boylston Street and the Roxbury line. The other fifth came from the nearer suburbs. The experiment will be made next year of charging a small admittance fee to these lectures in order to meet

in part their expense and assure more regularity in the attendance of those who hold cards of admission.

Evening Classes were held in Millinery, Dressmaking, Wood-carving and Modelling, China-painting, Dancing, Gymnastics and Physical Culture, and Photography. The teachers were experts in these branches. The fee was $1 for twelve lessons. During the first term the enrollment was 167 and the percentage of attendance 69. During the second term the enrollment was 180 and the percentage of attendance 76. (The total enrollment in 1901–02 was 100 and the average attendance only 50 per cent.) The class fees received this year amounted to $348, as against $99.50 last year. This makes the class work not far from self-supporting. It ought to be added, however, that this large increase is mainly due to the popularity and large size of the classes in dancing.

CLUBS.

The first club to be mentioned is the long-established *Mothers' Club* under the devoted care of Miss Jenison. It consists of 29 members, and has met fortnightly on Tuesday evenings. There have been 29 meetings during the year, including three summer picnics. The average attendance has been 20. Ten members are of American antecedents, 7 of Irish, 6 Jewish, 2 Italian, 2 English, and 1 each are French and Nova Scotian. The object of the meetings is mainly social, to furnish a pleasant evening with friends for these women whose days are filled with hard work and who have but few, if any, outings. When trouble comes into their lives the mothers turn naturally to the friends here for sympathy and help. A delightful feature of the club's year has been the good-will with which our denominational young people and others have furnished entertainment. They have come repeatedly from the Church of the Disciples, Second Church, Dorchester and Brighton; the Arlington Street Church arranged a series of five evenings with Mrs. Minerva B. Tobey who gave informal talks. Something entertaining is always offered, if no more than the reading of a bright magazine story, and this, with a cup of tea and perhaps a game or a dance, fills the two hours happily. The good cheer and

good fellowship radiated into the lives of these home-makers are counted a worthy and adequate return by the Club's helpers.

The Young People's Club. MR. BURLINGAME reports that the second year of the Parker Memorial Young People's Club has been both a beneficial and a prosperous one. The Club has gained in membership and in interest. It meets in the parlors of the Memorial every Monday evening from October to May. The first Monday evening in each month is the Club's business meeting, and the other Monday evenings are devoted to socials and instructive talks. The following gentlemen have addressed the Club during the year:—REVS. EDWARD CUMMINGS, C. W. WENDTE and F. S. C. WICKS, MESSRS. SPINNEY, CHARLES FRYER and JOHN C. HADLOCK.

Boys' Club. Of the Boys' Club MR. BURLINGAME reports: The Boys' Club at Parker Memorial is, strictly speaking, a neighborhood club, but some of its members live in Roxbury, South Boston and Dorchester. The Club was formed in January, 1902, and has just finished its second winter of activity. There are at present thirty-eight members. The Club rooms are pleasant ones, consisting of a game and reading room and a gymnasium. The boys meet on Monday afternoons, Thursday evenings, and Saturday afternoons, and on the last Saturday evening of the month a social and ice cream supper is provided for them. In the reading room are games, a good selection of juvenile books and many weekly and monthly periodicals of interest to youth. The boys are permitted to borrow books from their club library for home reading, and this feature has met with an enthusiastic response. MR. GUSTAF ANDERSON, of the Posse Gymnasium, instructs the boys in Swedish gymnastics, and superintends the games in the gymnasium, and many thanks are due him for his kindly interest and faithful work with the boys. The hot and cold shower baths connected with the gymnasium have proved a pleasant and beneficial feature, and have been much used. During the summer months frequent excursions and outings were given, but the regular club meetings were suspended from May to September. Boys whose ages are between eight and fourteen have been admitted, and the boys are,

with but two exceptions, of American parentage. To MR. LEICESTER POTTER, of the South Congregational Church, thanks are due for his kind offices in assisting in the work of the Club.

The Sphinx Club, composed of young ladies from Boston Unitarian churches, has held regular Saturday sessions for seven months of the year. Nearly the entire day is devoted to the instruction of poor children, some 40 in number, in piano and violin music, elocution, embroidery, and other branches. At Christmas the children were given a happy time. This is to be reckoned one of the most admirable pieces of altruistic service rendered our constituency, and the faithfulness with which these young ladies have for years past given themselves to this work is deserving of the most grateful recognition. MISS GERTRUD S. SANDS is president of the Club. The Club has placed a piano in the parlors for general use.

SPECIAL FEATURES.

Besides the open church door, the cheerful evening parlors and Sunday evening after-meetings, there have been a number of special social occasions during the year. Perhaps the most notable of these was the largely attended reception given the Minister and his wife on New Year's eve in the parlors, followed by pleasant addresses by REVS. B. F. MCDANIEL and CHRISTOPHER R. ELIOT in the lower hall, the serving of refreshments and dancing. At 11.45 the company repaired upstairs to a brief watch-meeting at which the minister made an address, a prayer was offered and a hymn sung to welcome in the New Year. Another pleasant occasion was the reception to the Chorus Choir which followed their concert in Fraternity hall on March 18th. The Young People's Club has had many pleasant occasions of a social character, especially their jolly Christmas Festival. The Photography Class has also had its outings. Our neighborhood visiting is perhaps our weakest feature, yet it ought to be our strongest. The cause is simply a lack of time and strength on the part of our little force of workers. Yet something has been done in this direction and we have made many calls on those needing our aid and sympathy.

HOSPITALITIES.

One of the pleasant features of the Parker Memorial is the hospitality it extends to other societies engaged in the work of human improvement. The following organizations have been granted the use of halls in the Parker Memorial on one or more occasions during the past year:—Boston Fruit and Flower Mission (twice weekly from May 20th to October 17th); Martha and Mary Club (once weekly from October 27th to April 26); Sphinx Club (every Saturday, October to May); Free Religious Association, Hale House, Denison House, South End House, Kindergarten Teachers, Molineio School (colored), St. Mark's Church (colored), Boston Historical and Educational Association (colored); Colored Men's Convention, First Church Girls' Fraternity, Arlington Street Church Girls' Club, Good Templars' District Lodges, Federation of Young People's Religious Unions, Liberia School Committee, Boston Ministerial Association, and The Ministerial Union.

BENEVOLENT ACTIVITIES.

An important feature of our church is its benevolent and relief work. The minister and his assistants are at the church all day and evening to receive and listen to applicants, and comfort and help them according to their need and our ability. Besides securing a large amount of aid from other charitable agencies in the city, especially from the Associated Charities, with which we are very closely affiliated, assistance in money, food and shelter, amounting to some hundreds of dollars was given to those in need during the year, the main sources of our supply being the Tuckerman Circle, which makes our Benevolent Fraternity ministers the agents of its beneficence, and our own relief fund. Many were also clothed from supplies sent us by various churches, Women's Alliances and individual donors. Two hundred bags of coke and some coal was stored in our cellar and distributed by the Associated Charities of the district. At Thanksgiving and Christmas especially many were made happy.

In response to the annual Thanksgiving appeal sent to a number of Unitarian country parishes in Massachusetts, a large supply

of provisions, vegetables, fruits, jellies, groceries, pies, cake, etc., was sent us, besides a considerable amount of money. For the three days preceding Thanksgiving the force of workers at the Parker was occupied in receiving, assorting, and distributing the goods so generously contributed. Some scores of baskets, each containing the materials for a dinner, except the conventional turkey, in whose stead, in most cases, was an envelope containing a dollar bill, were sent to as many deserving families and single women keeping house. So large had been the response that a goodly portion of the gifts sent were transferred to the other South End Branch of the Benevolent Fraternity of Churches, the Morgan Memorial, where the same scenes were repeated. At 12.30 on Thanksgiving Day some twenty or thirty persons, mostly young men from country homes, now at work in Boston, and connected with the social and religious life of the Parker Memorial, sat down to a well-provided table as the guests of REV. CHARLES W. and MRS. WENDTE. Among the toasts was a hearty one to the generous donors whose gifts made possible the good cheer of the occasion.

Among the Unitarian Churches and Sunday Schools which responded to the Parker Memorial appeal were those at Arlington, Belmont, Billerica, Bolton, Braintree, Brewster, Brookfield, Brockton, Brookline, Canton, Cohasset, Concord, Danvers, East Bridgewater, East Lexington, Hopedale, Lancaster, Leominster, Lexington, Littleton, Medfield, Northboro, Randolph, Sandwich, Wayland, Westdale, and West Bridgewater.

The Martha and Mary Club has met every Monday during seven months of the year in Fraternity Hall to prepare and give out sewing to needy women. In May it held also a successful sale in furtherance of its work. This also is a long-continued and most meritorious service, dating back for many years.

Perhaps the most unique feature of our philanthropic work was the City Day for Country Children held on September 26, 1902, under our auspices. This was largely a philanthropic experiment, modelled after the same Danish example from which the "Country Week" was derived. Fourteen thousand country children are thus

entertained in Copenhagen annually. We began modestly with forty-seven children from Milford, N. H., carefully selected by the REV. C. W. CASSON and others from the public schools of that town. Only two of them had ever before seen a city. Under the charge of MR. CASSON and three school teachers they arrived in Boston, and were met at the station by the Minister of the Parker Memorial and his assistant, MR. H. B. BURLINGAME. Despite a steady rain barges were taken to points of historic interest—Faneuil Hall, Christ Church, Copp's Hill, T Wharf, the tenement house district, Old State House, and after luncheon and rest at the Parker, to the Public Library, Public Garden, Common, and State House, and by the Elevated to the station in time for the return journey at five o'clock. The enjoyment of the children was keen, and the lessons they learned lasting, as their increased interest in their studies, the historical course especially, has revealed. The cost of the excursion was defrayed by interested friends.

This account of the benevolent activities of the year may close with the mention that the minister has conducted fourteen funerals and five weddings during the year. Three of these were conducted from the Parker Memorial—Miss R. H. Clapp, Mr. Charles Wellington, and Joseph W. Arnold. He has also preached and made religious addresses in fourteen city and suburban pulpits beside his own, and lectured and made general addresses on twenty-one other occasions in and out of the city.

SUMMER WORK, 1903.

During the summer months the activities of the various branches of the Benevolent Fraternity of Churches are much curtailed. While the buildings remain open, the hours of service are usually shortened, and recreation has a larger following in them than labor or self-improvement. Clubs, classes and lecture courses are largely suspended. Heads and employes of chapels, teachers and pupils, volunteer workers and visitors take a well-earned and needed vacation, which is all the more enjoyable to them because, owing to their own exertions and those of coöperating philanthropies, the people connected with their chapels and schools are also privileged to enjoy their outings and weeks of country rest.

PARKER MEMORIAL.

The Parker Memorial reports that its Mothers' Club held two pleasant picnics, one at Waverley Oaks, with twenty-five present, including several children, and another at Nantasket, with twenty-one adults in attendance. Two families, including eight persons, were cared for at the Mothers' Rest in Newton Highlands for two weeks. Another Parker Memorial party of sixteen women enjoyed a week's vacation at Shirley in Miss Cordner's summer colony. The Young People's Club arranged evening electric excursions, and through the thoughtful kindness of the Boston Elevated system some three hundred electric car tickets were received for free distribution. The Boston Young Men's Christian Union also provided a number of carriage rides for our invalids. In charge of three gentlemen friends, fifty Parker boys and girls were taken on one of the city Randidge excursions. The Parker Memorial was open all day throughout the summer. MR. WENDTE was accorded a longer leave of absence than usual, being away eleven weeks in July, August and September, which he spent in Europe. Meanwhile, REV. GEORGE R. DODSON took his place as minister-at-large at the Parker, conducting funerals and weddings and answering

calls for pastoral and humane service. The call for free ice for the sick was not as large as usual; owing to the coolness of the season only eighty-seven orders were filled. Jellies were also sent to invalids, physicians secured, and cases of need attended to, the Poor's Purse of the Fraternity having made an appropriation for this purpose, employment was found and no little visiting was done. The Boston Fruit and Flower Mission held its regular semi-weekly sessions in Fraternity Hall and twenty-five thousand bouquets were distributed. The Public Library Station and Reading Room in the building was open all summer, afternoons and evenings. Finally, we have to note a new feature, the Parker Memorial Field Club. This club was organized in June last by MR. F. W. BIRCHALL, who has been its inspiring leader. To his fraternal spirit and enthusiasm for both nature and art, its success has been chiefly owing. Its objects are recreative rather than scientific, yet collections of plants and herbs and geological specimens were made and animal and bird life studied. Many photographs were taken, the microscope used, Ruskin and other nature writers were read from, and conversations held. During the past summer the club, which numbers some fifteen or twenty members, had several delightful outings, visiting in turn, mostly on Saturdays, beautiful localities at Woburn, Stony Brook, Marblehead Neck, Waverley and Codman's Woods. At the latter place they were favored with the guidance of MR. LINDSEY SWIFT. On Labor Day a rally was held at Maynard, in the vicinity of Concord, where a most enjoyable time was had.

BULFINCH PLACE CHURCH.

REV. C. R. ELIOT reports that at Bulfinch Place Church the regular Sunday services were held all summer except during August, when its people were invited to worship at King's Chapel. The church was open every day (August included) for the reception of visitors, flower mission work, or the summer playroom. A great many baskets of flowers were received and distributed in the workshops and homes of the neighborhood. The playroom continued for seven weeks, with a usual attendance of 150 children,

chiefly Italians and Jews. Many vacations were provided for young women and children, otherwise unable to enjoy such a season of rest. Visiting among the sick and needy was faithfully continued. The minister or one of his assistants was always at hand to answer calls of friendly or religious service.

MORGAN MEMORIAL.

It remains for us to give some account of the varied and important activities at Morgan Memorial during the heated term. With few exceptions its activities went on as usual, and the fitness of its new building for the manifold uses for which it was erected received a gratifying attestation. MR. HELMS, who, giving up his much-needed and well-deserved summer vacation, devoted himself so completely to this cause, should receive our warm commendation. MR. HELMS reports as follows:

1. Open Air Work. Nearly every night this summer we have held an open air gospel and temperance meeting in front of a large saloon near the chapel. The audiences have been unusually large, the attention excellent, and many have followed inside to the evening meetings and have there signed the pledge and made a new start to a right life.

Sunday afternoons we have also held gospel temperance meetings on Boston Common. More than 200 signed the pledge as a result of the work on the Common.

Some of our temperance workers have responded to calls to hold rallies at Quincy Point, Orient Heights, Allston and Dorchester. The meetings were well attended and requests have been made for them to return.

2. Indoor Work. With the exception of our Industrial School, music school and three clubs, all our regular work has continued throughout the summer. The attendance at all meetings has been larger than usual in summer.

3. Children and Fresh Air. Our Day Nursery and some other very needy small children spent the months of July and August at Melrose. By means of the Country Week, the Deaconess Home, Milton Convalescent Home, Newton Home, and some contributions

of private individuals we have been able to get about 200 children into God's out-of-doors for a week or more.

The Allston and Brighton Fresh Air Mission and the City Randidge Excursions and private picnic parties enabled us to take more than 800 more into the country for a day.

A score or more tired and sick and aged adults have also been rested and relieved.

All our missionaries, except the minister, have been able to get two weeks or more of rest.

CHANNING CHURCH.

REV. MR. DAY reports: I have the honor to present the following report in regard to the work at Channing Church for the past summer:

At its annual meeting held in May the congregation of Channing Church voted to assume the responsibility for the running expenses of the parish for the coming year. This does not include the minister's salary. This is a large undertaking, yet the parish has begun its new year confident that it will meet its financial obligations.

The church was closed during the months of July and August. This has proved a wise measure, inasmuch as the congregation scatters during the summer months. October 1 found all our activities in running order. The Sunday School has suffered severe losses by the removals and deaths of several of its efficient workers. Our inability to fill these places up to the present time has somewhat hampered our work. Two new clubs have been formed this fall. A Boys' Club has been organized under the name of the Channing Cadets. Military drill is a feature of its meetings. A Girls' Club, the Channing Juvenile Society, has been formed. Its purpose is to promote the social and charitable spirit of our church. The present condition of these two organizations is most encouraging.

NORTH END UNION.

MISS BARKER, the resident worker, reports:

The summer work of the North End Union for 1903 included,

as usual, the distribution of flowers twice a week, excursions, neighorhood visiting, etc.

Over 2260 bouquets were sent out, the majority direct to the homes of those known personally to the resident worker. These were joyful errands for the little flower girls because of the glad appreciation expressed by each and every one. To all friends from the fifteen different towns contributing who assisted in any way we add our most grateful thanks. In fact, this flower ministry serves to accomplish a double purpose, for besides carrying the blossoms the little messengers bring back much information, reporting sudden illness or distress and emergencies of every kind, Thus the resident worker is kept in close touch with the many families represented in the various departments.

Nine excursions were made, to Norumbega Park, Point of Pines, Revere Beach, etc., and 280 different children, working girls and mothers given a day's outing. We are especially indebted to the Elevated Railroad for free tickets and also to the Newton Street Railway Company who again, as in the past, generously provided special cars and Norumbega Park privileges. Three times during the season we were given this opportunity.

Vacations of a week or ten days were secured for many through the Country Week and Lend-a-Hand Society. From a carefully selected list of especially needy children and mothers about fifty were provided for. Several special vacation cases were also cared for by friends.

We wish to particularly emphasize a most important fact in regard to this summer work, namely, that it is not in any sense distinct or apart from our whole general plan. Through the cordial relationship steadily maintained in this way by the resident worker all our industrial and social activities are developed from year to year and only from actual knowledge of family conditions, needs, etc., are pupils admitted to the various classes.

BOSTON COMMON PREACHING.

The Benevolent Fraternity of Churches conducted the usual open-air services on Boston Common on Sunday afternoons from June 7th to September 13th inclusive. An excellent list of speak-

ers had been secured by the Corresponding Secretary, MR. WENDTE, who is charged with the care of these services. Our Unitarian clergy, for the most part, displayed a commendable readiness to give their services to this cause. Two ministers, and sometimes three, took part in each service, and only one of the thirty-two clergymen announced failed to keep his appointment. The topics were chosen by the speakers themselves and were usually of a practical religious nature. The music was led by a cornet, and leaflets containing a selection of hymns were distributed. Two obstacles interfered with the complete success of the meetings. First, the frequent rainy or damp weather, which, on three Sundays out of the fifteen, prevented any service whatever being held and thinned the audience on other occasions. Secondly, re-location of the bandstand of the city Sunday afternoon concerts to within a short distance of our place of meeting, necessitating a half-hour's postponement of our service. Nevertheless the attendance at our services was very satisfactory, ranging from one to three hundred. There was close attention to the speakers and even applause. The worship part of the services was conducted in turn by REVS. C. R. ELIOT, GEORGE R. DODSON, and C. W. WENDTE. The expense of the series was $80.90, a reduction from last year's expense of nearly one-half. In general it may be said that it seems worth while to keep up these services. They place us in touch with certain elements not likely to enter our churches; they are a demonstration of a brotherly spirit and sympathy with the masses on the part of our Unitarian fellowship; they afford our ministers an opportunity for the practice of plain and direct speech on religious topics. About twenty per cent. of the hearers are quite regular in their attendance, the rest are casual listeners of every nationality and creed, social grade and intellectual capacity. It is impossible that the service should not, as a whole, produce a good impression on such, and some of the earnest words spoken bear fruit for a manly, righteous and believing life.

Lists

of

Officers, Churches and Delegates

of the

Benevolent Fraternity of Churches

In the City of Boston

1903-1904

Executive Committee, 1903-04.

REV. THOMAS VAN NESS	*President*
REV. PAUL R. FROTHINGHAM	*Vice President*
WILLIAM P. FOWLER	*Treasurer*
REV. F. S. C. WICKS	*Recording Secretary*
REV. CHARLES W. WENDTE	*Corresponding Secretary*
REV. EDWARD CUMMINGS	*Directors*
COURTENAY GUILD	
ERNEST JACKSON	
SUMNER H. FOSTER	
ARTHUR W. MOORS	
FREDERICK O. NORTH	
HENRY H. SHERMAN	
REV. HENRY T. SECRIST	

Delegates.

FIRST CHURCH.

REV. JAMES EELLS, *President* . . 41 Marlboro Street
EDWARD C. BRADLEE . . . . . 113 Beacon Street
MISS CAROLINE P. CORDNER . . 55 Chestnut Street
JOSEPH G. FRANCIS . . . . . 40 State Street
ARTHUR W. MOORS . . . . . 171 Beacon Street

SECOND CHURCH.

REV. THOMAS VAN NESS, *President*, 11 Carlton St., Brookline
SUMNER H. FOSTER . . . 190 Harvard St., Brookline
ARTHUR W. CHESTERTON . . . . . 49 India Street
GEN. W. W. BLACKMAR . . 72 Commonwealth Avenue
WILLIAM H. NORTH . . . . . 852 Beacon Street

ARLINGTON STREET CHURCH.

REV. PAUL R. FROTHINGHAM, *Chairman*, 294 Beacon Street
RUSSELL G. FESSENDEN . . . . . 16 State Street
COURTENAY GUILD, *Secretary* . 26 Mt. Vernon Street
HENRY W. SWIFT . . . . . 50 State Street
GEORGE PIERCE . . . . . 60 Congress Street

SOUTH CONGREGATIONAL CHURCH.

REV. EDWARD CUMMINGS . . 104 Irving St., Cambridge
FREDERIC H. NAZRO . . . . 272 Devonshire Street
WILLIAM P. FOWLER . . . . . 931 Tremont Building
DUDLEY R. CHILD . . . . . 172 West Canton Street
HARRY B. SAWYER . . . . . 84 State Street

KING'S CHAPEL.

REV. HOWARD N. BROWN, *President* . . King's Chapel
FRANCIS L. COOLIDGE . . . . . 81 Marlboro Street
ERNEST JACKSON . . . . . 383 Beacon Street
J. A. L. BLAKE . . . . . 37 Beacon Street
L. H. H. JOHNSON . . . . . 24 Marlboro Street

FIRST PARISH, DORCHESTER.

REV. E. R. SHIPPEN, *President* 60 Virginia St., Dorchester
HENRY F. HOWE, *Treasurer* . . 65 Bedford St., Boston
W. CARROLL POPE, *Secretary*, Hotel Monadnock, Dorchester
FREDERICK O. NORTH . . 120 Boylston St., Boston
GEORGE B. FOX . . . . . 6 DeWolf St., Dorchester

CHURCH OF THE DISCIPLES.

REV. CHARLES G. AMES, D.D., *President*	12 Chestnut Street
HENRY H. SHERMAN	The Charlesgate
MRS. CHARLES E. LINCOLN	7 Orchard St., Jamaica Plain
ALFRED JONES	Norfolk House
HENRY NICKERSON	37 Upton Street

FIRST PARISH, BRIGHTON.

REV. F. S. C. WICKS, *President*	20 South St., Brighton
JOHN H. PIERCE	Washington St., Brighton
CHARLES B. WETHERELL	Kilsyth Road, Brookline
FREDERICK J. WHITE	42 Englewood Ave., Brookline
EDWARD E. WOOD	Cummings Road, Brookline

HAWES UNITARIAN CONGREGATIONAL CHURCH, SOUTH BOSTON.

REV. JAMES HUXTABLE, *President*	568 East Fifth Street
WALTER JENNY	55 G Street
ALBERT H. WHITE	566 Broadway
CHARLES B. BEDLINGTON	53 Old Harbor Street
MRS. CHARLES B. BEDLINGTON	53 Old Harbor Street

FIRST PARISH, WEST ROXBURY.

REV. JOHN H. APPLEBEE, *President*	Landseer Street
C. W. SPARHAWK, M.D.	Centre Street
B. H. JONES	Mt. Vernon Street
MRS. HERBERT L. MORSE	Whittemore Street
MRS. JOHN A. WHITTEMORE	Hastings Street

ALL SOULS UNITARIAN CHURCH, ROXBURY.

REV. H. T. SECRIST	3 Abbotsford St., Roxbury
W. J. WILCOX	144 Townsend St., Roxbury
FOSTER M. HOOPER	65 Georgia St., Roxbury
MRS. E. W. HOWE	10 Wayne St., Roxbury
MISS KATHARINE A. GAGE	29 Wenonah St., Roxbury

FIRST CONGREGATIONAL SOCIETY OF JAMAICA PLAIN.

REV. CHARLES F. DOLE, *President*	Roanoke Avenue
E. PEABODY GERRY, M.D.	2 Everett Street
MISS ELLEN LEE	Alveston Street, Jamaica Plain

Seventieth Annual Report

OF THE PHILANTHROPIC AND MISSION WORK
OF THE UNITARIAN CHURCHES OF BOSTON
INCORPORATED UNDER THE TITLE OF

The Benevolent Fraternity of Churches

1903–1904

WITH LIST OF OFFICERS AND DELEGATES,
TREASURER'S REPORT, AND REPORTS
OF THE MISSIONARIES OF SEVENTH PLACE
CHURCH, CHARLESTOWN DISTRICT, SOUTHEND
MISSION-MEMORIAL, NORTH END MISSION
AND CHARLOTTE PARKER MEMORIAL

PRINTED FOR DISTRIBUTION

SEPTEMBER, 1904

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SEVENTIETH ANNUAL REPORT

OF

The Benevolent Fraternity of Churches in the City of Boston

WITH THE

REPORTS OF THE TREASURER AND MINISTERS-AT-LARGE

1903—1904

BOSTON
GEO. H. ELLIS CO., PRINTERS, 272 CONGRESS STREET
1904

NOV 3 1904

FORM OF BEQUEST.

I give and bequeath to the BENEVOLENT FRATERNITY OF CHURCHES IN THE CITY OF BOSTON, *a Corporation established by law in the State of Massachusetts, the sum of*

dollars.

The above is the simple form requisite in making a legacy for the furtherance of our work.

Any further information which may be desired can be obtained by applying to the Secretary at his office, 11 Appleton Street, Boston.

EXECUTIVE COMMITTEE, 1904–05.

President.

REV. PAUL REVERE FROTHINGHAM.

Vice-President.

REV. EDWARD CUMMINGS.

Treasurer.

WILLIAM P. FOWLER.

Recording Secretary.

REV. F. S. C. WICKS.

Corresponding Secretary.

REV. CHARLES W. WENDTE.

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ARTHUR W. MOORS.
FREDERICK O. NORTH.
REV. HENRY T. SECRIST.
CHARLES L. BURRILL.

NOTE.—The Headquarters' Office is at the Theodore Parker Memorial, corner Berkeley and Appleton Streets. Rev. Charles W. Wendte is in charge, and will respond to calls for information or service. Office hours from 10.30 to 1 o'clock daily, except Sundays.

BENEVOLENT FRATERNITY OF CHURCHES.

HISTORY, AIMS AND METHODS.

Dr. Joseph Tuckerman began his labors as a minister-at-large in Boston in 1826. He was at first supported by individual contributions. In 1827 his work was taken in charge by the AMERICAN UNITARIAN ASSOCIATION; and regular reports were made to that body. It was found desirable to place this growing work on a different basis; and the Association transferred its supervision to what is now known as the BENEVOLENT FRATERNITY OF CHURCHES, which has carried on the enterprise ever since. This body was founded in 1834 by delegates from the Unitarian churches of Boston, and incorporated in 1839. To-day it represents a distinct organized work of the Unitarian denomination in Boston, through the several channels of philanthropy, education, worship, and free church privileges. It aims in every true sense to be a Ministry-at-Large. The churches representing the "Fraternity" are situated at widely contrasted localities in the city. In each case the plan is carried out of fitting the activities to that particular region.

A summary of the different methods employed in carrying out its plans would contain nearly everything that comes within the scope of Christian civilization. The Fraternity carries on industrial training, free lecture courses, gymnasiums, reading-rooms, clubs and classes, and all modern helps to good citizenship. On the other hand, it maintains preaching, Sunday-schools, pastoral relations with the sick and poor, and whatsoever belongs to a living Christian church. It is the "Fraternity's" province to care for the churchless, whether rich or poor; and it seeks to provide facilities for the people who are either indifferent to church life and work

or have become alienated. In other words, it seeks by a flexible and all-around manner to be the Ministry-at-Large of the Unitarian churches of Boston. The means for this wide and varied work are provided by funds which have been steadily growing through bequests since the "Fraternity's" origin, and also by annual donations from most of the Unitarian churches in the city of Boston. The conduct of its affairs has been so discreet in the past that it has won confidence from all sources. Although under the auspices of the Unitarian churches, it is unsectarian, and aims to instil those truths which lead to character, and to spread the influences which tend to create self-respect, self-support, and genuine religious faith. Some of our best-known leaders in religious and moral movements have been associated with this organization, such as Channing, Gannett, Henry Ware, Parkman, Barrett, S. K. Lothrop, Robbins, Starr King, J. F. W. Ware, Henry P. Kidder, Charles Faulkner, and Rufus Ellis. Recognizing the claims and opportunities of modern life in a city like Boston, the "Fraternity," while it seeks to preserve all the merits of the past ways of carrying on missionary work, desires at the same time to add thereto new methods and enlarged plans.

DELEGATE MEETINGS AND COMMITTEES.

The Annual Meeting of the Benevolent Fraternity of Churches is on the first Sunday in May, at which time the officers for the year are chosen. The contributions of branches should be paid before the first day of May, when the financial year begins. The other regular meetings are on the second Sunday in October, the second Sunday in December, and the second Sunday in March.

The delegates of the churches represented in the Benevolent Fraternity of Churches are divided into Committees, serving two months. Each Committee, during its time, visits the various Chapels and Sunday-schools. A list of the delegates will be found in the Appendix.

REPORT OF THE EXECUTIVE COMMITTEE.

PRESENTED MAY 1, 1904.

The lapse of seventy years finds the Benevolent Fraternity of Churches in the city of Boston still engaged in the philanthropic and religious activities for which it has been so long and favorably known in this community. Its labors during the past year especially, in their extent and variety, in the new features introduced, and their manifestation of vigorous life, will show, as we hope to prove by the reports of the different departments of our work which follow, that we are not unfaithful custodians of the great trust which has been committed to us.

SOCIAL RECONSTRUCTION.

Before entering into the details of our stewardship, some general reflections on the nature and aim of our Association may be in order. The worker in the field of social amelioration and improvement, in proportion as he is in earnest with his vocation, is at times overcome with a sense of the inadequacy and hopelessness of his endeavors. Not only does he painfully realize his own insufficiency for the great tasks which await him. He finds still greater cause for discouragement in the nature of the existing social and industrial order. He notes the present unfair and unequal distribution of the goods, the opportunities and the privileges of life, the unjust economic arrangements and oppressive legislation which are the outcome of selfish and unbrotherly action on the part of dominant classes in times past and present. He traces the inevitable result in class hostilities and industrial feuds, in race-hatreds and religious prejudices, in wide-spread poverty, squalor, sickness, misery, vice, and crime. Such are

the appalling, overwhelming obstacles which confront the philanthropist and social reformer as he seeks to mitigate the evils of modern society and ameliorate the lot of the masses of mankind. No wonder if, in the presence of these great maladjustments and wrongs by which so large a section of the human family is made to suffer, the most devoted humanitarian should at times lose heart, and feel as if his most intelligent and self-sacrificing efforts were of little avail, as if he were a mere pygmy butting against a wall of stone with a straw! It becomes increasingly evident to him that more radical treatment is needed for the eradication of the social miseries of civilization,—a course which will not be content with palliative measures, with merely relieving some of the more apparent and easily reached consequences of man's ignorance and moral weakness. The causes which breed these evils must be attacked: they must be prevented at their source. A more enlightened public opinion must be created, a more democratic and brotherly spirit awakened. These must lead to juster laws, better industrial and economic relations, higher forms of institutional life. Only so can human society be redeemed from its present inequality, injustice, suffering, and wretchedness, only so can it approach the divine ideal set before it in that fundamental Christian teaching,—the common brotherhood of man and the universal Fatherhood of God.

In this work of social regeneration all existing forces for the betterment of man must unite. It is a holy war, in which there can be no substitution and no mustering out. The legislature and the bench, the college and the church, the philanthropist and the reformer, the man of finance and the apostle of science, the captain of industry and the labor leader, the wisest statesman and the humblest voter, all men and all women, have alike their part to perform, their contribution to make in this campaign. They must prevent at their very inception the mistaken and selfish courses of conduct which become the initial causes of social injustice and distress, and so act and legislate as to lift mankind to

higher planes of material well-being and personal virtue and happiness.

And this is actually being done the world over. Everywhere in civilized society we behold a great movement going on, led by the large-hearted and progressive spirits of the race, for the betterment of the social order, the equalization of opportunity, the readjustment of industrial and economic conditions, for a purer democracy, and the devotion of the strong to the service of the weak. One of the greatest triumphs of the principle of human fraternity and equality won in the last century was the abolition of slavery. The opening of the twentieth century seems to presage the end of the barbarous practice of settling international disputes by deeds of human slaughter. May we not be encouraged to believe that the same method of friendly arbitration of differences shall, in the near future, be extended also to labor disputes, and the present industrial friction and hostility be exchanged for justice, peace, and good will?

The Work of Amelioration.

The world ever advances in wisdom and social justice; but, it must be admitted, it advances very slowly. It has taken many centuries to bring about the present unsatisfactory and oppressive conditions. It may well take centuries more to transform and improve them. But what, in the mean time, is to become of the victims of these conditions? Who is to relieve their necessities, mitigate their distress, console their sorrows, reassure their faltering faith in hours of trial and temptation? Human love and beneficence alone can do this, under the guidance of that religion which tells us that, inasmuch as we have done it unto one of the least of our brethren, we have done it unto Him. It is this conviction of the necessity and beauty of brotherly service,—to feed the hungry, clothe the naked, and shelter the homeless, which, despite all doubts and discouragements, reassures and inspires the charity worker. He realizes that,

while the improvement of society as a whole is the ideal of humanitarian endeavor, this does not preclude the amelioration of the existing evils of society. It includes it rather. If we were to remain indifferent to the individual cases of human suffering we behold, how could we attain to the larger sympathy which takes all mankind into its loving thought and care? The best way to gain the strength and insight necessary to eliminate the underlying causes of the social evils of our day is to faithfully practise our virtue in relieving their consequences.

Certain critics of the philanthropic methods of society charge that they tend to enfeeble both those who receive and those who administer this bounty. They make the recipients of it content, or at least passive, under the most intolerable conditions of the social and industrial order,—conditions which they ought rather to protest and rise up against. They impart to the bestower of charity a self-satisfaction and an easy sense of duty done and merit achieved, which effectually prevent any larger view of social obligation or any attempt to deal with the deeper causes of human misery. This criticism might be valid against antiquated and ecclesiastical forms of charity administration, but is no longer so against the enlightened principles of modern charitable endeavor. The system which chooses for its motto the sentiment "Not alms, but a friend," whose main purpose is to promote self-help and self-respect, which builds up individual character, encourages the love of home and family, and inculcates temperance and good citizenship, is not justly chargeable with the degeneration of society. As a matter of fact, it is precisely the advocates and leaders of this new method of charity organization who are the most prominent and effective agitators in the field of social and industrial reform. But, even if the charge were measurably true, would the opponents of public and private charity counsel its abandonment? Would they dare to take the responsibility for the vast distress and suffering which would ensue? Even if an ideal order of society can be conceived, and possibly, at

some far-distant day, inaugurated, in which want and distress shall be done away or be reduced to their lowest limits, this does not acquit the well-to-do, intelligent, and dominant elements of society from their present duty of uplifting the poor, the unfortunate, and the afflicted, and caring for the weaker members of the social organism.

Individual Regeneration.

It was the profound consciousness of this duty which led, three-quarters of a century ago, to the formation of the Benevolent Fraternity of Churches in Boston. The latter was intended as an expression of human sympathy and obligation, a rallying-point of associated efforts for the dispensation of charity and the inculcation of virtue and piety among the depressed elements of the community. And this suggests a second leading purpose of our Ministry-at-Large. It not only seeks to relieve the temporal wants and mitigate the sufferings of the unfortunate who are brought to its attention: it also appeals to their intelligence and conscience, their affections and will. It does not deal with them in masses: it addresses them as individuals. It looks upon them as morally responsible beings, capable of self-recovery and self-help, and with unlimited possibilities of growth in virtue, character, and holiness. From this point of view the maladjustments and evils under which human society suffers to-day are not solely the product of the selfishness and unscrupulousness of the dominant classes. In at least equal degree they result from the indolence and self-indulgence, the unthrift and recklessness, the folly and moral weakness of the masses themselves. Any system of social reconstruction which ignores this, which bases its hopes of a better future solely on legislation and large schemes for the improvement of the external conditions under which men live together, will assuredly fail. Whatever improvements may be made with respect to the distribution of wealth and the equalization of opportunity, there will always be stragglers

left behind in the onward march of humanity. The wilfully ignorant, the lazy, the improvident, the victims of passion and appetite, will remain then, as now, the unsaved remnant which blocks the way of social betterment, and is ever the object of pity, restraint, and Christian endeavor.

Is it not apparent that to deal with these interior evils we must attack them from within? We must touch the inward springs of character. Prompted by human sympathy, we must make our appeal to the individual reason and conscience and heart. We must act upon the belief that "there are moral forces in human nature potent enough, if they can be roused into action, to transform the individual character, and to subdue the evils and develop the good of which human society is capable." To morally and spiritually arouse the poor and unfortunate, to inculcate virtue and temperance, to inspire hope and friendliness, to redeem them individually from poverty, vice, and sin, to transform their dirty and neglected homes into cleanly and orderly ones, to alleviate domestic inharmony, to brighten the lives of the children, to impart the consolation and cheer of religious faith to those who have lost or perhaps never known its inspiring power,—in a word, to prove that the inward power of character is adequate to conquer the adverse pressure of personal circumstances,—this is the privilege and aim of the Ministry-at-Large. The results of such a ministry may seem, at times, inadequate in proportion to the exertions put forth; but we who conduct and support it are not held responsible for its results, but for the intelligence, earnestness, unselfishness, and loving kindness of our endeavors.

Religious Appeal.

With this conviction the Benevolent Fraternity in all its branches maintains religious services, and finds in religion the central inspiration of its endeavors. The present religious conditions in the city of Boston are distinctly unfavorable to this purpose. Its population, of which three-fourths

is of foreign birth or parentage, is divided into many different forms of religious belief and worship. This makes the religious part of our ministry increasingly difficult. It is claimed that 52 per cent. of the population of Boston is Roman Catholic in faith. This is the very element with which charity workers in our city are most often called to deal. To attempt any religious work among this element would subject those Protestants who should essay it to suspicion and hostility. For this reason, in many instances, the settlements and other philanthropic agencies at work among the poor refrain from any allusion to religious topics, except in the most general and casual way. The ministers-at-large supported by the Benevolent Fraternity have not been willing to make this concession, and because of their refusal have doubtless circumscribed their activity among certain classes of the community. But they have the satisfaction of knowing that their usefulness to other elements of the population has been all the greater. They have been enabled through their public services and private ministrations to bring the power of divine and regenerative truth to bear upon the hearts and consciences of the reckless, intemperate, and irreligious, and its support and consolations to the tempted, the afflicted, and the solitary. In the early days of the Ministry-at-Large this was the chief function of its clergy. We read, in the reports of a Tuckerman, a Ware, a Waterston, and a Sargent, of three Sunday and numerous week-day services of religion, of prayer-meetings at the humble homes of their parishioners, of ministerial visitations and exhortations to piety and virtue. Our methods to-day have changed. Educational, industrial, recreative, and co-operative features have been added to the work of our chapels which formed no part of the programme of our earlier missionaries. Yet we believe that the spirit of piety and love which distinguished the earlier ministers of the Benevolent Fraternity has not departed from its present force of workers, but is the vital nerve of all their endeavors.

Turning now to a brief consideration of the reports of our

ministers-at-large, we are reminded of the truism that the life of institutions, like that of individual men, is a process of readjustment to a constantly changing environment. Through the exercise of intelligence, energy, and good will to make this readaptation as promptly and effectively, and with as little friction and loss as possible, this is the test of vigorous and successful institutional life. In the city of Boston to-day rapid and great changes in the composition and growth of its population necessitate corresponding adaptations in the equipment and work of our Fraternity.

The North End Union.

One of the longest established of our chapels, was the first to feel this necessity. As the Parmenter Street Mission, it was conducted for years on the usual missionary lines, with Sabbath services, Sunday-schools, and various philanthropic adjuncts. The influx of foreign elements, driving out the American and Protestant residents, compelled, some years since, an entire reconstruction of its work. Surrounded by Jewish and Roman Catholic populations, the latter chiefly Italians, it became necessary to provide for their wants. Moreover, in this reconstruction the interests and welfare of the children must be made paramount. Mr. Booth in his famous work on the poor of London finds that, taking London as a whole, it is the children who are most responsive. Everywhere the charity worker is confronted by empty, over-staffed churches and crowded under-staffed schools. This is true to an even greater degree in Boston, because its adult population is so largely of foreign birth, unfamiliar with the English language, and often illiterate in its own. For this reason, lecture courses, reading-rooms, and similar agencies do not largely attract the adult foreigner among us. But no such obstacle is encountered with their children and youth. Educated for the most part in our public schools, ardently American in their sentiments, ambitious, hungering for knowledge, eager for play, gregarious by instinct, affectionate, and

grateful for the opportunities given them,—in the children of foreigners we find the responsive and plastic element for our most earnest endeavors. For them chiefly the North End Union maintains its reading and play rooms, its kindergartens, its industrial and other classes, its gymnasium and bathrooms, its neighborhood visiting and summer excursions.

Even from a religious point of view this branch is able to accomplish not a little. Every Sunday afternoon it gathers

BENEVOLENT FRATERNITY'S (NORTH END UNION) SUMMER CAMP FOR BOYS, BRIDGTON, ME.

two hundred children, nearly all of Jewish extraction, and imparts to them lessons in righteousness, temperance, charity and good citizenship, with such insistence on the simple and basic truths of religion as the composition of the school makes advisable.

The present year will witness the inauguration of still another agency,—a summer camp in the Maine woods for young men and boys, which the thoughtful generosity of

one of the local directors of the North End Union, Mr. Leonard Tufts, makes possible. As Superintendent Hubbard is not quite ready to occupy it with the company of young men over seventeen years of age, for whom it was primarily designed, it has been suggested that during the coming summer all the branches of the Benevolent Fraternity be invited to make use of its advantages as a summer camp for boys under seventeen connected with their various chapels. The North End Union has received this proposal in a friendly spirit, and committees have been appointed to make the necessary arrangements.*

Bulfinch Place Church.

The longest established of our chapels, Bulfinch Place, is the lineal descendant of the movement inaugurated by Dr. Tuckerman. After seventy-five years of adherence to the aims and methods of the past, with such modifications as experience and wisdom dictated, it has, during the past year, given evidence of the abundant life in its working force by taking what seems to be a new departure, and one full of potential good for the neighborhood in which it is situated. The influx of colored and foreign elements into the West End has, during the past twenty-five years, wrought great changes in its population. The latter is now overwhelmingly foreign. A recent canvass of the public school attendance west of Cambridge Street yielded a surprising result as regards the religious affiliations of the children. In round numbers there were 75 Protestants, 250 Roman Catholics (presumably many others attended the parochial schools of the district), and 3,500 Jews. Set as it is in the midst of this seething sea of divergent nationalities, languages, and customs, it has for some time past been apparent that our Bulfinch Place Mission was called to a larger service to the neighborhood. It has naturally felt reluctant to surrender, in any large degree, the precious memories and methods of the past or to lose its present constituency and sphere of usefulness. Although weakened by constant removals from

*A fuller report of this new enterprise will be found on pages 40 and 64.

the district, so great has been the attachment of the membership to Rev. Mr. Winkley, the pastor emeritus, to the present minister and staff, and to the chapel itself, that, taking advantage of the remarkable transportation facilities from our suburbs, its constituency has continued its relations with Bulfinch Place, despite removal from the district. It is evident, however, that, despite their attachment and loyalty to this church, the bonds that unite them to it must in the near future be gradually weakened, and the mission itself imperilled. Rev. Mr. Eliot, realizing this, has wisely sought a solution of the problem by turning his attention to the immediate and pressing needs of the neighborhood, with whose characteristics and requirements the district visiting of his assistant, Miss Stokes, has made him still better acquainted. With the full consent of our Executive Committee and the hearty co-operation of the congregation and friends of Bulfinch Place Church, he has undertaken the work of reconstructing and remodelling the present edifice, so as to make it better fitted for the work which he designs to accomplish for the depressed elements at the West End. Wealthy and well-disposed friends have generously responded to his personal canvass for funds. The total cost of reconstruction will amount to $14,000, of which nearly $12,000 is already assured. It is hoped to let the contracts this spring, and occupy the new quarters in the autumn. Precisely what effect this new direction of the labors at Bulfinch Place will have on the ministry now carried on there, or what special methods shall be undertaken to promote the new scheme, are not yet apparent. But it is gratifying to note such signs of vigor and far-sighted purpose in this oldest of our institutions. The warm acknowledgments of the delegates and directors of the Benevolent Fraternity of Churches are due to Rev. C. R. Eliot and his coadjutors and to a generous public.

Channing Church.

Of Channing Church, Dorchester, we can only report that it pursues the quiet tenor of its way. The new and beautiful chapel is greatly enjoyed, but in its provisions for the social life of the parish proves all too limited. The Sunday-school and parish activities are badly cramped for want of room. The purchase of a small parcel of land adjoining, and the extension of the Sunday-school annex, has been suggested.

Morgan Memorial.

Morgan Memorial hardly needs a word to be spoken for it, so eloquently does it speak for itself. In religious and humanitarian zeal, in variety, comprehensiveness, picturesqueness, and popularity, it is exceeded by none of our branches. Rev. E. J. Helms, its pastor, has a genius for missionary work among the masses, and his devotion to his task often makes us apprehensive concerning his health. The financial affairs of this branch have occupied a large share of the thought and time of the Executive Committee during the past year. To conduct a joint mission with another religious body differing with us in religious belief and methods is of itself a delicate and difficult matter. But our Methodist friends have shown the greatest good will and a breadth of view equal to our own. The real cause for embarrassment is the ever-increasing expenditures of Morgan Memorial, caused by the expansion of its work.

The consequence of this increase of expenditure, as well as the enlarged appropriation required for the conduct of the Parker Memorial on its new lines, have for three years past resulted in an annual deficit to our treasury, which last year amounted to $6,191.25. This year the deficit, thanks to increased gifts from our churches and from individuals, is some $2,000 less. It is a serious question, however, whether we can much longer continue to face so serious a drain upon

our invested funds, even when these have been given without restriction.

Theodore Parker Memorial.

Finally, we come to the affairs of the Theodore Parker Memorial. With the completion of the third year of its new management, the term originally determined upon for its trial as the centre of our Ministry-at-Large at the South End has come to a close. After careful consideration of its work for the three past years and its present activities and outlook, the Executive Committee recently voted, with cordial unanimity, to continue this work on the lines already laid down.

The Committee were prompted to this decision in part by the sound condition of the work itself and its growing usefulness, in part by the consideration that, through the approaching withdrawal of the Church of the Disciples from the South End, this large and populous district, which still contains more native Americans and Protestants than any other, except possibly the Back Bay quarter, will be left with no other Unitarian church services than those afforded by the Parker Memorial. The successive closing or transfer of the South Congregational, Hollis Street, the Church of the Unity, the New South, and now the Church of the Disciples and the Every-day Church, would seem to make it imperative that one church, at least, of the liberal order should be maintained in this neighborhood. The Parker Memorial seems fairly well situated and equipped to meet this need. Its Sunday evening congregation and general membership is predominatingly American, and appear to be slowly solidifying into permanent attendants and workers. A Sunday-school is to be undertaken this autumn. By pastoral visiting, and in other churchly ways, the effort will be made to build up the religious and congregational side of the work. A gratifying feature of this work is that a number of its activities are self-sustaining, the total home income for the year amounting to $2,043.

It should be mentioned that a proposal was made last summer that, in the interests of economy and the improvement of our religious activities at the South End, a combination be effected between the Church of the Disciples and the Parker Memorial. Both edifices were to be sold, and a new church and institutional house erected in the neighborhood of Symphony Hall. Committees were appointed, and friendly conferences held. The Church of the Disciples finally declined to entertain the proposition on the ground that it would interfere with its plans, already made, for a location in The Fenway District. This negotiation may have given the impression to some that dissatisfaction with the present location and work of the Parker Memorial had suggested it. But it was prompted solely by a desire to enlarge and glorify that work under even more favorable auspices, and to advance the general interests of our cause in this city.

At the suggestion of the Unitarian Sunday School Society the staff of the Parker Memorial undertook last autumn the planting of a new Sunday-school near the Fenway. A basement room in the New England Conservatory of Music Building, on the corner of St. Botolph and Gainsborough Streets, was the best place of meeting that could be secured. The Unitarian Sunday School Society provided manuals and text-books. Eight Unitarian churches in Boston contributed toward the cost of maintenance. The school has now been six months in existence. In spite of attractive text-books and experienced and devoted teachers, it has not grown to any large dimensions. Thirty-two pupils have been enrolled, eight officers and teachers, and a dozen adults in the Bible class. The children all come from two or three streets in the immediate neighborhood, and belong to well-to-do families.

Boston Common Preaching.

During the summer of 1904 open-air services on Boston Common have been conducted, as usual, from June 5 to September 11, inclusive. These meetings have been in general

charge of Rev. C. W. Wendte, aided by Rev. Messrs. Christopher Eliot and W. S. Key. The following speakers kindly gave their services: Rev. Messrs. Charles F. Dole, Edward D. Towle, George F. Pratt, Thomas Van Ness, Henry T. Secrist (twice), and George W. Cutter, Mr. F. W. Birchall, Rev. Messrs. E. J. Helms, W. W. Peck, E. B. Maglathlin, E. S. Wiers, W. H. Savary, Mr. Richard Humphreys, Rev. Messrs. C. R. Eliot (twice), J. F. Meyer, J. N. Pardee, W. S. Key, B. F. McDaniel, B. R. Bulkeley, J. T. Sunderland, C. G. Miller, W. S. Jones, Carlton A. Staples, and Charles W. Wendte (four times). The singing was led by a cornet, and leaflets containing the hymns were distributed. A large quantity of tracts was distributed and eagerly taken; but few, alas! were found suitable for this work. Only on one Sunday was the service intermitted because of bad weather. The average attendance was about two hundred, mostly men, and no one could desire a more attentive and reverent audience. About 20 per cent. of the listeners are quite regular in their attendance. The others are casual hearers of the word, and of every nationality and creed, social grade, and intellectual capacity. It is to be regretted that lack of means prevents us from making these services what they ought to be. A male quartette and a powerful and magnetic popular preacher would greatly add to their efficiency.

Tuckerman Circle.

This would seem to be the appropriate place to acknowledge the beneficent co-operation of the Tuckerman Circle with our Ministry-at-Large. For seventy-five years the ladies composing this association have been engaged in their philanthropic labors. The funds they raise by needle and art work and in other ways are distributed among our ministers, and used by them for the work of charity. During the past year the sum thus distributed amounted to $2,737.81. Without this timely and generous aid much of our best work would be impossible. The Fraternity returns its grateful

acknowledgments to the Tuckerman Circle for their loyal help.

The Central Office.

During the past year the central office of the Benevolent Fraternity has been open every week-day from ten to one o'clock, and at other times. Many inquiries have been answered, correspondence conducted, records kept, and general business transacted. Here every month, and oftener, the Executive Committee of twelve members has met, with a surprisingly full attendance, to conduct the business committed to it. The financial exhibit made by our Treasurer, Mr. W. P. Fowler, is encouraging in some of its aspects. No bequests have been made to us; but the general contributions have increased, the home income of the chapels is notably greater, and the special sums raised for the Bulfinch Place rebuilding, the North End Union Summer Camp, and the Morgan Memorial's work, run well up to $15,000. The advance of the Fraternity in public favor is strikingly shown by commendatory articles and editorial comments which have recently appeared concerning it in our leading newspapers.

It remains for us to take note, in closing, of the declination of Rev. Thomas Van Ness to serve any longer as President of the Benevolent Fraternity. For four years past he has served in this capacity with the greatest devotion and tireless activity. He has never considered his own comfort where the interests of the Fraternity were involved. He has presided over our meetings, visited our chapels, attended committee meetings and made addresses, given interesting lectures, promoted system and co-operation in our management, and in every way in his power labored to upbuild our cause. It must be a satisfaction to him to know that he leaves the work of the Fraternity in a more excellent condition than it has been for years past. It is a satisfaction to us to know that he will still remain a member of the Executive Committee.

CHARLES W. WENDTE,
For the Executive Committee.

STATEMENT OF THE TREASURER, WILLIAM P. FOWLER.

INCOME AND EXPENDITURES OF THE BENEVOLENT FRATERNITY OF CHURCHES IN THE CITY OF BOSTON FOR THE YEAR ENDING MAY 1, 1904.

INCOME.

Rents	$3,607.70
Bank tax rebate	35.46
Income from investments	10,106.15
Contributions from friends	265.00
Contributions from churches	5,341.00
Contributions for Morgan Memorial	3,490.00
Contributions for Parker Memorial	2,193.09
Contributions for Bulfinch Place Church	325.00
Contributions for Fenway Sunday-school	147.52
	$25,510.92

EXPENDITURES.

Parker Memorial.

Expenses		$9,043.09	
City of Boston, 1903 taxes		224.96	
Insurance premiums		453.65	$9,721.70
		$9,721.70	
Rents received	$1,080.00		
Home income and friends	2,193.09	3,273.09	
Net expense		$6,448.61	

North End Union.

Expenses	$3,997.31	3,997.31
Rents received	1,000.00	
Net expense	$2,997.31	

Channing Church.

Expenses	1,500.00

Morgan Memorial.

Expenses		$5,845.31	
Interest		2,300.00	
		$8,145.31	$8,145.31
Rents received	$1,527.70		
Friends	3,490.00	5,017.70	
Net expense		$3,127.61	

Bulfinch Place Church.

Expenses		$4,661.14	4,661.14
Home contributions	$300.00		
Friends	25.00	325.00	
Net expense		$4,336.14	

Fenway Sunday-school.

Expenses		$147.52	147.52
Home income and friends		147.52	
Net expense		$000.00	
Services on Common			80.90
Administrative expenses			1,224.68

Sundries.

Printing and parcel delivery	$167.25	
Legal services and recording	2.00	
Expenses of parish meeting, Christ Church	12.50	
Newspaper advertising	10.00	
Examination of Treasurer's books	25.00	
Storage of Brattle Square Church silver	5.00	221.75
		$29,700.31

Expenditures	$29,700.31
Income	25,510.92
Deficit	$4,189.39

Acknowledgments.

Contributions and Donations.

Arlington Street Church	$1,910.00
King's Chapel	1,375.00
South Congregational Church	1,100.00
Second Church in Boston	400.00
First Church in Boston	200.00
Carried forward	$4,985.00

Brought forward	$4,985.00	
Church of the Disciples	150.00	
First Parish, Dorchester	125.00	
Hawes Unitarian Church	31.00	
First Congregational, Jamaica Plain	25.00	
All Souls' Unitarian Church, Roxbury	20.00	
First Parish, Brighton	5.00	$5,341.00
For Parker Memorial.		
Home income	$2,043.09	
John C. Haynes	100.00	
The Misses Whiting	50.00	2,193.09
For Morgan Memorial.		
Methodist Denomination	$2,500.00	
Young People's Society, Dedham	5.00	
Friends	960.00	
Courtenay Guild	25.00	3,490.00
For Bulfinch Place Church.		
Home contribution	$300.00	
From King's Chapel	25.00	325.00
For Fenway Sunday-school.		
Home income	$27.52	
From churches	120.00	147.52
Friends.		
Grenville H. Norcross	$100.00	
Mrs. Otis Norcross	100.00	
J. Randolph Coolidge	25.00	
Benjamin W. Nichols	20.00	
W. H. P. Robbins	20.00	265.00

I have examined the accounts of Mr. William P. Fowler, Treasurer of the Benevolent Fraternity of Churches in the City of Boston, showing the amounts expended and vouchers received therefor, for the year ending April 30, 1904, verifying the investments and the amount of cash on hand, and have found them correct. I have examined the securities representing the investments, and have found them all on hand with proper coupons attached.

GEORGE S. CHASE.

BOSTON, April 30, 1904.

BULFINCH PLACE CHURCH.

REPORT OF BULFINCH PLACE CHURCH.

BULFINCH PLACE, NEAR BOWDOIN SQUARE.

In charge, Rev. CHRISTOPHER R. ELIOT, residence 2 West Cedar Street.
Assistants, Miss E. L. JONES and Miss K. R. STOKES, address at the church.

Bulfinch Place Church has pursued its course of useful service throughout the past year, and renders the usual report of its activities with reasonable satisfaction, and, in view of its plans for the future, with justifiable hope.

The absorbing interest, both for the minister and his assistants, as well as for the members of the congregation and Sunday-school, has been, for several months, the proposed alterations in the church building. The plan adopted, which there is every prospect of carrying to completion, is the outcome of careful thought and discussion covering several years. The proposition to abandon the present church and rebuild elsewhere in the West End was given up as not practicable, partly on account of the great expense, but also because of the difficulty in selecting a site more advantageous, on the whole, than the present. Moreover, the uncertainties as to the future of this part of the city seemed too great to justify the expenditure of so large a sum of money as would be required for a new building. It was therefore decided to consider remodelling and improving the present structure, with the result that satisfactory plans were presented to the Executive Committee early in October. The following proposition was made to the Committee; that, if they approved of the plans and would agree to a material increase in the annual appropriation for the work (at Bulfinch Place Church), an effort would be made to raise $10,000, the amount

then thought sufficient for the improvements proposed, but which it has been found necessary to increase to $14,000.

In January this offer was accepted, and a vote enlarging the annual appropriation was passed; and a sub-committee, consisting of Rev. Paul R. Frothingham, Mr. Ernest Jackson, and Mr. Frederick O. North, was appointed, with authority to approve plans, superintend the building, and to expend the amount of money which might be raised for the purpose.

The raising of the money has been going forward successfully, although not yet completed. Many generous gifts have been made; and it is fair to give the chief credit (as was the case when Pitts Street Chapel was built in 1836, and again when the money was raised by Mr. Winkley for Bulfinch Place Chapel) to the present and past teachers of the Howard Sunday-school. The amount subscribed up to date is $10,750; and this would seem to be the proper place to express our profound gratitude to all the friends, whether connected with the Sunday-school or not, who have so generously come to our assistance. In many instances their gifts represent a genuine sacrifice; in all, a loyalty to the memories of the past and the work, as well as the hopes, of the present which is deeply appreciated.

When the work of remodelling shall have been completed, we shall have the following equipment: a renovated auditorium, seating three hundred, with a new organ; five new rooms, over the present parlors, for clubs, classes, flower mission, store closets, etc.; a gymnasium, above these rooms, with baths and dressing-rooms; an enlarged kitchen, with new fixtures, larger windows, better ventilation and drainage; a gentlemen's toilet-room; and a large storage-room, in the basement. The new rooms and gymnasium will be heated by steam, and the whole building lighted by electricity.

The Future Policy.

If it should be asked what is to be our working policy when these changes in the building shall have been made,

the answer would be briefly this: first, to maintain and strengthen the ethical and religious work represented by the church and the Howard Sunday-school, making character and good citizenship our constant aim; second, to do more and more neighborhood work of the social type, both among children and adults, by such agencies as we have already employed, made far more interesting and effective by the improved conditions; and, in general, to continue the work of a Ministry-at-Large in ways old and new.

The Past Year's Work.

Our report, however, must not be confined to hopes for the future, but should give some record of the work of the past year. Let us follow it, using the months of the year as a thread upon which to string our various activities.

May, 1903. The keynote for this month is hospitality; and that word is characteristic of all the year. Our church is a home; and we give the home welcome.

We believe in good times, and use them to bring light and cheer into the lives of many whose conditions are full of difficulty and discouragement, whose hearts are often "weary and heavy-laden." The month of May was typical of our gospel of good cheer; for it gave us a May Festival, and opened our doors for the hospitalities of Anniversary Week. The latter, under the auspices of the Women's Alliance, have become a regular feature of our spring programme, and always brings us into the pleasantest relations with our city and country friends. The May Festival was a joyous meeting of our Lend-a-Hand Clubs and their many friends. It was made bright with pretty costumes, music, and addresses. It was made useful by the sale of refreshments for the benefit of the several clubs. Sociability, and the life which grows out of sociability, a life of sympathy and service, is the purpose, and we believe it to be the result, of such meetings, held at least once a month during the season. Thus we seek the "unity of the spirit in the bond of peace."

June, characterized by the closing socials of our various clubs, is chiefly interesting because of the "Old Ladies' Party," and reminds us also of our ministry, throughout the year, to the aged.

The Old Ladies' Party, which has been held annually for forty years, brings together about one hundred guests, all over sixty years, and thirty or forty young people to welcome and entertain them, giving a strawberry supper, and sending them home with a bright bouquet of flowers.

It is typical, we trust, of what we are doing all the year.

July and August. These are the months for play and rest. One hundred and fifty children, every week-day, find a refuge from the heat and dirt of the streets in our large, cool Sunday-school room. It is our play-room work for girls and little boys, conducted by two paid kindergarten teachers, now in its seventh year. The children are mostly Jews and Italians, interesting, orderly, and, for the most part, appreciative. We feel that they need us, and that we can do them good.

This is the time also for "outings" and vacations. Miss Jones spent a week at Shirley with thirteen little boys. Many car-rides and carriage rides and country week visits were arranged both by Miss Stokes and Miss Jones. Through the kindness of a friend longer vacations are made possible for from fifteen to twenty working girls or older persons.

July and August stand for play and rest, but our workers are very far from being idle.

September. This is rallying time, in preparation for the work of a new season. Sunday-school scholars must be looked up and church people visited. On the first Sunday church services begin, and on the third Sunday the school opens. The first social is held, a Rally and Ice-cream Party for the Sunday-school, preparatory to the more formal opening of the school upon the first Sunday in October.

September, as it always must be, was a busy month for the minister and his assistants.

October. Let this month represent benevolence and kindly

deeds. Every club and organization was in working order, with programmes for self-improvement and helpfulness. Chief among these were the Women's Alliance, the Eliot Circle, and the Red, White, and Blue Club.

The Harvest Festival, with its bountiful supply of fruit and vegetables, its decorations of standing corn and autumn leaves, typified the spirit of Thanksgiving and good will. At this time, as at Thanksgiving and Christmas, and again at Easter, from sixty to seventy-five families and individuals were remembered in some friendly way, by baskets of fruit, dinners at Thanksgiving, gifts at Christmas, and Easter cards. Throughout the year this stream of kindness flows; and every gift carries with it, we humbly believe, the touch of human love. Nothing is done by wholesale: all is individual, personal. The Festival times only emphasize the spirit which prevails and the kind of work which is going on from day to day through all the year. Hundreds of visits are made, hundreds of dollars expended, hundreds of hours given to meet the varied needs of those to whom we can minister.

November. The work of every department was by this time fully under way. The Sunday-school, numbering 180, and the church services were, as always, central in our estimation. Stereopticon lectures were in progress, fifteen in all, growing in interest as the season advanced. The Sphinx Club, having transferred its activities from the South End to our centre, was busy on Saturdays with its classes in sewing, embroidery, music, and elocution. The Women's Alliance was working for its biennial sale, which cleared $545.

The Eliot Circle was adding to its membership, now over 100; and our neighborhood work was slowly but surely gaining in interest and vitality.

The Young People's Guild was active, meeting every Sunday evening, with from 30 to 40 in attendance. The Red, White, and Blue Club was holding its regular sessions every Monday evening, with an invited speaker once a month. The Girls' Club on alternate Tuesdays, about 30 younger

boys and girls on Saturday afternoons, and a basket-weaving class were interesting features.

December and January. The annual meeting of the Tuckerman Circle occurs in December, and offers an opportunity for some expression of our gratitude to that remarkable society, for more than seventy-five years the principal source of funds for the charities of the Ministry-at-Large. The minister of Bulfinch Place Church has been for many years the chosen trustee of these funds.

December and January events were as follows: 1. The Christmas tree of the Howard Sunday-school, with presents for all the pupils, a Santa Claus, Christmas carols, and refreshments. There were 200 present. 2. A similar occasion, with the same tree, the Eliot Circle being the host, entertaining in the happiest way mothers and children not included in the Sunday-school. There were 175 present. 3. A New Year's Reception and Party, with music and addresses by Rev. Mr. Frothingham and our neighbor, Rev. Reuben Kidner. There were at least 150 present. 4. The two hundred and fiftieth meeting of the Red, White, and Blue Club (which meets once a week), a notable occasion, a large audience (200), with addresses by the Secretary of State, William Olin, and Rev. James Eells. By special invitation twenty-one children, not members of our Sunday-school, but known to our workers, were taken to Belmont for a Christmas treat at the Unitarian church there. Later in January came the second course of Stereopticon lectures, the Annual Teachers' Meeting, and a Dramatic given by our young people.

February and March. On Sunday, February 21, the plans for altering and improving the church building were explained to the congregation by Mr. Eliot, and an appeal made for subscriptions, however small. The result was very gratifying. A large number of contributions were sent in, ranging from 10 cents to $25, amounting in all to $630. The interest awakened was also very satisfactory, making us feel more than ever confident of our future.

February 12 brought us a St. Valentine's Party, arranged

by one of the Lend-a-Hand Clubs, the Little Helpers. It was a useful occasion, bringing many children and parents, and netting about $30 for the helpful work of the Club.

On February 22 the Sunday-school room was lent to a group of Jewish boys' and girls' clubs for a patriotic meeting. By invitation, Mr. Eliot gave a stereopticon talk upon Good Citizenship. There were 300 present.

In February our monthly entertainment was given by young people from the First Parish, Dorchester, and in March we had what was called "A Carnival of Days," in which more than 50 of our young people and children took part.

April, the last of the months, bringing Easter, a quarterly Teachers' Meeting, a public meeting of the Alliance, closing exercises of the Saturday classes, reminds us of the serious purpose of all our work; *i.e.*, the cultivation not only of sociability and sympathy, but of the deeper things of a Christian life. Every week has brought us two Teachers' Meetings; every month, a meeting of church members; every first Sunday, the communion service, with from 50 to 75 in attendance. During March and April Mr. Eliot met on Thursday evenings a small group of young people, eager to know more about Unitarian beliefs. We feel that we must make a strong effort in the direction of good music in the coming year. We need a more beautiful and worshipful service. With our improved building we may be tempted to trust too much to the week-day work of clubs and social service. We intend, however, to emphasize the Sunday-school and church more strongly than ever, and to let the social work be the natural outgrowth and auxiliary of these. The basis for good citizenship is character; and the basis for character is the cultivation of the moral and religious instincts.

Summer Work, 1904.

The summer work at Bulfinch Place Church has been somewhat interrupted, owing to the alterations in progress. It was necessary to omit the Summer Play-room altogether.

The Flower Mission work, however, has been continued from the temporary headquarters at 13 Allston Street, as well as the usual ministerial services. These rooms have been open every day.

Thanks to the courtesy of the minister and wardens of King's Chapel, we were able to continue our Sunday services up to July 17, inclusive. For six Sundays we worshipped there; and our people will not soon forget this pleasant experience.

We have done more than usual in the way of summer outings, both of adults and children. A party of seventeen children were entertained for a week at Shirley, invited by Miss Cordner.

Day outings were provided for various groups and individuals, and about twenty longer vacations were arranged under the Edmands Fund.

The alterations in the building have progressed favorably, and will be completed, we hope (with the exception of the organ), by October 1.

CHRISTOPHER R. ELIOT.

NORTH END UNION.

In charge, SAMUEL F. HUBBARD, 20 Parmenter Street.
Assistant, Miss FLORENCE N. BARKER.

The North End Union entered its "teens" this year. Having been constituted at its inception with a local Board of Directors by the Benevolent Fraternity of Churches, the Union counts itself fortunate. indeed, in that it has been able to retain unbroken through all the thirteen years of its existence the services of five of this Board.

This continuous service, much of which has been intimately identified with the work in hand, has enabled them to have a clearer perception of the many problems presented, to avoid duplication of mistakes, and to insure, as far as seemed best, a continuity of the policies and methods adopted.

While the aim and purpose of the Union, as set forth in its original circular,—"to make a social home for young men, to stimulate a better intellectual life, to promote good citizenship, and to lend a hand wherever needed,"—remain the same, the means used have been, and must of a necessity be, elastic. It

is quite possible to limit the expenses to a fixed income by confining the work within definite lines; but as the work progresses, as the horizon of experience widens, it often seems necessary to open new avenues of activities and even try experiments which may be doubtful in their results. To do such work as this requires additional expenditure. Fortunately, the North End Union has an emergency fund in its Board of Directors, who have made possible certain lines of work which could not have been done otherwise.

It will be recalled that the reconstruction of the Union building in 1894, the erection of the shop for the plumbing school and its equipment, the inauguration of the trade school of dressmaking, and the establishment of the printing school were due very largely to the generosity and personal efforts of one of our Directors, Mr. James W. Tufts, for whom the Union cherishes a warm and loving remembrance.

The Union is under obligation to the other Directors as well for generous contributions, for numberless minor offerings of which no mention is ever made, and for financial assistance which others have given through their solicitations.

Generous as all this material help has been, the Union is under still greater obligation to its directors for their sincere devotion to its welfare and for the wise counsel which the years of continuous service have enabled them to give.

The activities of the Union for the past year do not differ in kind very much from those of previous years, the difference being mainly in an extension of certain lines and an effort to improve the quality of service. The following is a brief statement of some of the work:—

Illustrated Lectures.

Ten illustrated lectures have been given on Saturday evennings, beginning December 5. These lectures were of the best, as is shown by the list of speakers who have so generously given their services and their subjects:—

John Wilder Fairbank, "The Ride that Saved an Empire."
Frank Dunlap Frisbie, "California."

WILLIAM LYMAN UNDERWOOD, "In the Woods with the Lumbermen."
JESSE E. AMES, "A Trip to Jamaica."
ARTHUR D. PECK, "The Wild West and Indian Country."
CHARLES MASON FULLER, "The Great Panama Canal."
Prof. GEORGE H. BARTON, "The 'Evangeline' Country: Nova Scotia."
GEORGE B. GRAFF, "Tibet, the Forbidden Land."
Prof. H. G. MITCHELL, "Picturesque Jerusalem."
Prof. A. E. DOLBEAR, "The Age of the Earth."

MEMBERS' SOCIALS.

Seven monthly dancing socials, limited to members of the Union and lady friends, have been given with an average attendance of 125.

STAMP SAVINGS.

Open Twice a Week.

Largest number of depositors at one time, 526. Total amount deposited, $912. Total amount withdrawn, $783.

Since the middle of September Mr. Bennett has been in the employ of the Union. He has had charge of several boys' clubs and entire direction of the gymnastic work for boys and young men.

GYMNASIUM.

The gymnasium has been open two afternoons a week for boys, one evening for juniors, and two evenings for seniors. The classes have been much larger than usual. Interest was stimulated by the promise of medals, the awards to be based on competitive drill; and much enthusiasm has been manifested, especially in basket ball, of which several teams were formed, and numbers of match games have been played, both at home and abroad.

Physical examinations and measurements have been made and charts have been given. Mr. Bennett has been earnest in his work, and we accord him our hearty congratulation upon the success achieved.

The girls' gymnasium, one night a week, has been unusually large this season, in fact up to the limit of dressing-room

accommodations, even though the class was divided into two groups.

The instruction has been given by Miss Webster, who by her sincere devotion and pleasing personality, together with her method of teaching, has accomplished results which have not been attained in years. That the girls have enjoyed and been enthusiastic in their work is shown by the large regular attendance, nearly 99 per cent. It should be said, however, that no small part of the value of the work done in this class, that which makes for character and will be most lasting, comes from the close personal relation of every member with Miss Frothingham, who never fails to be present and remain through the entire evening.

Clubs.

We have been unable to meet the demand for new clubs this year, because the first requisite of a club is a supervisor, an older person, who shall have general oversight and direction of it. Efficient supervisors are not always to be had for the asking.

Five young men of the Edwin D. Mead Club have rendered acceptable service as supervisors, each having a club of his own. In addition to this work two of them have taken turns going to Rainsford Island, and two to the Parental School, every Sunday, where they have had classes of juvenile offenders.

There are thirteen clubs in all, eleven of boys and two of girls, having a total membership of 150. Small groups are preferred.

The programme of club work depends largely upon the age of the members, but all boys' clubs have journals and debates.

The work done by the Progress Club, a group of ten girls, under the direction of Miss Frothingham, calls for special mention because of the earnestness and sustained interest which they have shown.

Through the generous kindness of Mr. A. P. Tapley, the girls' club room has been entirely refurnished in oak, library table, chairs, bookcase, and writing-desk, also a beautiful

water-color sketch, "Autumn in the Adirondacks." The room is a most pleasing and attractive one, and we wish we had several more just as cheerful.

In March all of the clubs came together in mass meeting. A delegate from each club gave a brief history of his own club and an account of the work which it had done.

This joint meeting strengthened the conviction that there is no one method of promoting an interest in civic life, and of giving just the sort of training a citizen should have to enable him to take part intelligently in public deliberations, better than that of a club. Mr. Mead, who addressed them, said it was one of the most inspiring meetings he had attended in a long time.

Saturday Morning Sewing.

This class, although it has twenty-five teachers and an average attendance of over 150, always has a settee or two full of girls on the waiting list who want "to belong." One of the most valuable parts of this work is the cordial personal relationship of the teachers with small groups of children.

Sunday-school.

The Sunday-school work is most discouraging, not because there is any lack of children (the month of November when the school opened showed an average attendance of 211), not because there is no opportunity to do work of real value, but simply and solely because we are unable to get efficient teachers.

Plumbing School.

The class in plumbing has, as usual, been full to overflowing, many having been turned away for lack of room. The shop-work instruction is given by Mr. William H. Haskell, as it has been since the school started ten years ago. He is an able, efficient teacher, and his services are much appreciated.

We desire to acknowledge, with hearty thanks, our obligation to Mr. David Craig who has most generously given all

of the lectures on the technical science of plumbing, and to the Board of Supervisors (made up of five of the leading master plumbers of Boston), who have held themselves in readiness to render any service to the school that might be required of them.

Printing School.

The best evidence we can offer that the printing school is doing good work, work that is valued by the trade itself, is that most of the pupils in the school are sent there by their employers, who pay their tuition, and also by the fact that a part of the current expenses is borne directly and indirectly by the supervisors of the school, who, as in the plumbing school, are leading men in their trade.

This principle of linking the printing and plumbing schools directly with the trade itself, through the best representatives of the respective trades, saves them from dilettantism and enables them to do a work that has the approval of practical craftsmen.

Five lectures on "Good Printing," illustrated by charts, blackboard drawings, and stereopticon slides, were given in February by Mr. Henry Turner Bailey.

Camp.

It is generally recognized that a camp offers excellent opportunities for character-building and for physical and moral development. Emerson has said, "I wish the youth to be an armed and complete man; no helpless angel to be slapped in the face, but a man dipped in the Styx of human experience and made invulnerable so—self-helping. . . . Learn to harness a horse, to row a boat, to camp down in the woods, to cook your supper."

The Union has had in mind for several years the establishment of a camp, and this year it has been enabled to realize that ambition through the kindness of our fellow-director, Mr. Leonard Tufts, who most generously volunteered to finance the building and equipment of the desired camp. It was felt

that the opportunities of the camp should be given to young men of seventeen years of age and upward, for whom the Union has been able, thus far, to do but little.

The question of location, cost of transportation, etc., were considered with them in view, and, without entering into the details of why and wherefore, it may be said that Moose Pond, Bridgton, Me., was finally selected. Through the generous kindness of the Eastern Steamship Company and the Maine Central Railroad, we were enabled to get half-fare for the round trip.

Moose Pond, a mile wide and ten miles long, is about five miles from the Bridgton Steamboat Landing. It is sufficiently isolated to make the camp life introspective, and yet near enough to get food supplies easily and to meet any cases of emergency. In addition to this it is in the midst of charming scenery. Pleasant Mountain, two thousand feet high, is at our front door, just across the pond, and many of the White Mountains, twenty-five miles away, in full view.

It is recognized that time and patience will be necessary to develop its opportunities.

SITE OF NORTH END UNION SUMMER CAMP ON MOOSE POND AND DISTANT VIEW OF THE WHITE MOUNTAINS.

Children's House.

The work of the children's house, 32 Parmenter Street, is under the direction and general supervision of the Children's House Committee, Miss Frothingham, Miss Mason, Miss Minns, and Mrs. Frye, with Miss Barker, resident worker, in charge.

There are two afternoon classes in dressmaking for school-girls, and four evening classes for working-girls and mothers.

"How to get clothes to wear" becomes an urgent and pressing question when a meagre income, limited time in which to work for one's self, and inefficient training are factors in the problem. These dressmaking classes try to meet this necessity. Materials are bought and sold to them, allowing payments to be made in small amounts, thereby enabling them to get much more serviceable goods than they could possibly get with their slender savings. Two paid teachers instruct them how to cut and make their garments, and their time is economized by providing a machine-stitcher to run straight seams. Admission to these classes is based on personal needs, known to the resident worker.

In addition to the class work there is a play-room, five afternoons a week, for forty or more little ones who have been selected with reference to the accommodation of mothers that work out.

Miss Barker, who is in residence at 32 Parmenter Street, does neighborhood visiting, and tries to keep in pleasant social relations with the homes of those who attend the classes and play-room. Her genial nature makes her a welcome visitor, and her quick sympathies ready to help in time of trouble. We appreciate and are grateful for this as well as for her uplifting influence.

Miss Sanford, who so kindly volunteered her help, has given the work of the Children's House invaluable service, day and evening, throughout the entire season, and we accord to her our hearty appreciation and cordial thanks for her generous kindness.

We have had the services of many volunteer workers, earnest and thoughtful of others, as they must necessarily be to take up this work. To them and to all others who have shared in the work of the Union we desire to acknowledge our obligations, and to extend to them our sincere thanks.

SAMUEL F. HUBBARD.

Summer Work, North End Union.

Under the efficient direction of Miss Emma Mizner, our usual summer activities were successfully carried forward, and through her energetic efforts many new helpers were brought into active contact with the work.

Over 2,540 bouquets were distributed, and 92 personal calls made by visiting friends, 49 in all, representing the 17 different towns sending flowers. To each and every one of these volunteers we owe most grateful thanks for their earnest and hearty co-operation, and have reason to hope for a continuance of the same throughout our regular winter work.

Eight excursions were made,—namely, to Norumbega Park, Waverley Oaks, Arlington Heights, Franklin Park, and Hemlock Gorge,—and 190 mothers, working-girls, and children given a day's outing. The utmost care was taken in all cases to include only those not otherwise provided for in such a way.

We are especially indebted to the Elevated Railroad for free tickets, and also to the Newton Street Railway Company, who again, as in the past, very generously provided special cars and Norumbega Park privileges.

As usual, we were able to secure a week or ten days' vacation for about seventy sick or especially needy mothers and children through "Country Week," the Lend-a-Hand Society, and one or two private agencies.

These and all other graciously given privileges, which each season help to enlarge and strengthen our work, we acknowledge with heartfelt thanks.

FLORENCE N. BARKER.

MORGAN MEMORIAL.

MORGAN MEMORIAL.

SHAWMUT AVENUE AND CORNING STREET.

In charge, Rev. EDGAR J. HELMS.
Assistants, C. W. SIMPSON, Rev. H. B. KING, Miss EDNA C. BROWN, Miss ELIZABETH S. EMMONS, Miss NEWMAN.

It gives me pleasure to report the best year's work in the history of Morgan Memorial. There have been a few features of the work that have prospered more in past years; but, speaking for the entire enterprise, we have made the greatest progress in the year now closing.

During the year more than twenty religious meetings have been held weekly. In the warm weather many were held in the open air, on streets near the Chapel, and on Boston Common.

Many religious meetings have been held for children. We have formed a children's church, which meets in its attractive hall on Sundays at the same hours morning and evening that the adults are worshipping in the auditorium. It has a vested choir; and the service is officered by the children.

While there are a great many meetings of many kinds, each service has a purpose of its own, and they all together contribute to the one object of character-building.

We are reaching out for every class of people living in our neighborhood. While we put the greatest emphasis upon preventive work, we do not neglect to extend a helping hand to save those already fallen. By means of a temperance saloon, by rescue meetings, prison visitation, employment bureau, and our co-operative relief work, we are doing something for the human flotsam and jetsam surging about us.

We are also giving a cordial welcome to the foreigner settling in our neighborhood. We have begun a religious ser-

vice, and opened an evening school for Italians. We expect to inaugurate soon a special service for our colored people.

Our Music School has made encouraging progress. The new pipe organ, which has come to us through the interest of several generous friends, has been a great help to the school and to our religious meetings.

The quality of work turned out by our Industrial School is far superior to that of any year before. There has been a consequent development for the better in the character of the many boys and girls who have thus been engaged in the classes for sewing, cooking, drawing, printing, cobbling, basketry, and sloyd. Some patrons of this work are earnestly considering a great development of the same in connection with our co-operative industrial work, which is described later.

A dozen or more clubs for men and women and boys and girls have generally prospered and done good work.

The Kindergarten and Day Nursery have continued their Christ-like ministry to a class particularly dear to our Saviour's heart. I am glad to report that the New England Deaconess Association, which has for many years sent to us some of our most effective helpers, has taken a special interest in our Day Nursery, and will send us a deaconess who will give special attention to visiting the parents of these children.

Co-operative Features.

We desire to speak a special word about our co-operative stores and industries. Like other Morgan Chapel enterprises, it has been inaugurated quietly. Its beautiful and effective ministry should now be made known in order to interest those who can make it more efficient. This work has a double object. 1. *Relief.* By providing work in our various industries and through our employment bureau we help the helpless to help themselves while they are helping some one else. 2. *Instruction.* The people learn something useful while employed in our industries, and by patronizing our

stores get only a wholesome line of goods, share all profits, and are taught the value of co-operation.

These co-operative stores and industries include (1) a clothing store for new or second-hand clothing that has been made over or repaired; (2) a printing-office, where we teach boys in our Industrial School, do our own printing, and also outside work; (3) a shoe store, where we repair shoes and sell new and second-hand goods; (4) a millinery and dressmaking establishment; (5) a grocery store, where we sell a wholesome line of goods only, and its patrons get all the profits; (6) an employment bureau. The past year the following is the amount of business done (not all of the departments have been running a year): clothing, $1,500; printing, $500; shoes, $300; millinery and dressmaking, $500; groceries, $1,200; total business, $4,000. The Associated Charities have cordially co-operated with us in this endeavor. Readers of this report will greatly help us if they will send to us all their second-hand clothing and shoes. These are repaired or made over or converted into rugs, etc. We can also use furniture. Do not burn these things or send them to the auction-room, but let us have them for the work. If friends will send us their supplies, and, if in need of help, will allow us to supply them, we shall be able to do very much more in the year to come.

These stores and industries support the four missionaries who are in charge, pay a little rent which goes to the regular work, accomplish a considerable amount of wise relief, and have paid to the certificate-holders—the patrons—10 per cent. on their purchases. This we regard as a remarkable record. We anticipate a more remarkable development in the future. From it we hope, in conjunction with our Industrial School, to pursue several arts and industries that will become a great factor in the cultural as well as industrial life of the community. Perhaps around this enterprise may develop a colony in this congested centre of our city that in the future shall exert a much-desired influence on our civic and social life.

Summer Work, 1904.

During the summer the clubs and classes have been meeting once a month. The regular services of the week have been the Bible Class meetings on Tuesday, prayer-meeting on Thursday, the Total Abstinence Guild on Saturday, and the Sabbath services. Before each of these evening meetings an outdoor service has been held, weather permitting, and in this way many hundreds of people who never enter a church have had the gospel preached to them.

Eight of our boys spent two weeks at the North End Union Camp at Bridgton, Me. Fifty-three of our children have been cared for at the "Richland," Hopkinton, Mass., for two weeks, and twenty-nine at the Day Nursery Summer Home for eight weeks, by the New England Deaconess Association.

Numerous picnics to the country have been enjoyed by a large number of children, through the generosity of the Boston Elevated Railroad and friends of outside churches.

On July 16 the pastor, Rev. E. J. Helms, left for a trip to St. Louis, and from there went to Grant's Pass, Ore., to be present at his parents' golden wedding celebration. This is the only vacation he has had in several years. During his absence the work was in charge of his assistant, Charles W. Simpson.

E. J. HELMS.

THEODORE PARKER MEMORIAL.

In charge, Rev. CHARLES W. WENDTE, 53 Berkeley Street.
Assistants, Mrs. E. M. BANGS, FRANK W. BIRCHALL, F. W. WODELL, RALPH D. FORBES.

The third is usually the crucial year of a new enterprise. By that time the first enthusiasms have moderated, ardent hopes and expectations have assumed juster proportions, mistakes and illusions have become apparent, and the difficulties of the task are more fully disclosed. This has proven to be the case with the attempted rejuvenation of the Parker Memorial. When the work was begun, three years ago, it was decided to break with its traditions for twenty years past, to appeal to another constituency, to employ somewhat different methods, to transform the movement, in a word, into an *Institutional Church*, abreast of the ideals and needs of the community at the opening of the twentieth century. In this endeavor we have been only partially successful. We are conscious of many disappointments and failures. Our methods have not always proven well considered or effective. The response of the community has not been all that we had anticipated. Yet, summing up the results of our work, we feel encouraged to persevere, correcting our errors, improving our methods, and striving with undiminished faith to make the Parker Memorial a useful adjunct in the social uplift and spiritual culture of our city. The Benevolent Fraternity of Churches, which sustains this movement, holds the same view, and has recently by a unanimous and cordial vote declared that the experiment of three years at the Parker has been satisfactory, and that the work shall be continued on the same lines hereafter.

THEODORE PARKER MEMORIAL.

An Institutional Church.

That there is room and need in modern city life for the type of organized religious endeavor known as the Institutional Church, our experience for the past three years, as well as the general consent of Christian workers in this and other communities, would seem to establish beyond question. Mr. Percy Alden, in a volume of essays which gathers up the results of the remarkable Religious Census undertaken by the London *Daily News* for the metropolis of England, pleads for the Institutional Church as alone fitted to meet the needs of the people in the crowded life of great cities. Only a church which takes an active share in all the better interests of their daily life, and offers them a homelike and *homely* welcome to its activities and worship, will, he is convinced, persuade the masses once more of the reality of religion, enlist their sympathies, and secure their participation in the services of public worship. "A magnificent Gothic church seems to compel attention to their poverty." "For the mass of the people the very beauty of the church presents some difficulties." "If it is possible to show—and I think it is—that the average workingman is less able to worship and is less at home in a splendid Gothic building, which to him seems cold and severe, than he is in a plain hall simply furnished, brightly lighted, and well warmed, then it seems to me that the advantage is all on the side of the hall."

In Roman Catholic communities devout people of all classes, even the poorest and most ragged, find their way naturally into the most splendid cathedrals, and perform their acts of worship undeterred by any apparent incongruity between themselves and their surroundings. Among Protestants, however, there is a fundamentally different conception of religious obligation, and the value and office of the church service. In any case that form of religious association which is most simple and brotherly, most democratic and human, which touches their life at most points, and effectively ministers to both

their material and moral necessities, is the church most likely to win and serve the people.

Religion the Foundation.

In such a church the prevailing spirit of Service will be quickened and upborne by the ideals and trusts of religion. Any attempt to uplift the masses which leaves out of account their religious nature and needs, which does not appeal to religious motives and compensations in its humane and charitable efforts, is fundamentally mistaken and doomed to failure. The deepest, most permanent need of human nature is religious confidence and support. To believe amid all life's trials and discouragement that "*God* is in his heaven, all's right with the world," to keep the paramount ideals of *duty* ever before our eyes, to devote one's self in loving compassion to the larger *service* of the brotherhood, and to trust in the compensations of *immortality*,—in a word, to live on earth in the faith and spirit of the Christ,—this is the supreme privilege of the Christian. Only as we can awaken and confirm this faith in spiritual things can we hope for any permanent results in the characters and lives of those whom our Ministry-at-Large seeks to benefit.

Sunday Services.

The Sunday service of worship has been the ideal centre and inspiration of all our endeavors. Our service is held on Sunday evening. Besides the minister the following clergymen have occupied the pulpit during the year: Rev. Messrs. Edward Cummings, James Eells, John Snyder, E. R. Shippen, Thomas Van Ness, A. L. Hudson, and Ida Hultin. Besides his Sunday evening service Mr. Wendte has preached fifteen Sunday mornings in Boston and suburban pulpits, and delivered forty-four lectures and addresses during the year. The usual preaching service at the Parker has been alternated with a course of illustrated lectures on "Religion and Life Abroad," given once a month by the pastor, and copiously interspersed with

stereopticon views from his own collection of nearly three thousand slides. The countries treated of were France (2), England, India, Switzerland, and Holland. It is needless to say that these illustrated services drew large congregations. Another popular series of services were the musical vespers given from time to time. Besides the music of our own chorus choir we have gratefully to acknowledge the assistance of the quartette choir of the First Church, under Mr. Arthur Foote, and that of the Second Church, under Mr. H. G. Tucker. Another musical evening was afforded by the pastor's discourse on "Religious Impressions of Wagner's 'Parsifal,' as seen at Bayreuth," delivered before the Actors' Church Alliance.

It is proper to acknowledge in this connection the admirable service rendered us by the Parker Memorial Chorus Choir, now in the third year of its existence. It consists of from twenty-five to thirty voices, which, under the musicianly and conscientious direction of Mr. F. W. Wodell, have reached a high degree of artistic ability, and are a great help in our worship.

A series of "Public Conferences on Social Questions of our Time" was also held monthly, introduced with the usual service of worship. The topics and speakers were: "Socialism," speakers, Rev. G. W. Cooke, William R. Lord, Edward Cummings, and the pastor; "The Restriction of Immigration," speakers, Mr. Prescott Hall and Rabbi Fleischer; "Our Present Duty towards the Philippines," speakers, Rev. Messrs. Charles F. Dole, John C. Haynes, and the pastor; "What is our National Duty towards the American Negro?" speakers, Mr. Moorfield Storey, Rev. A. L. Hudson, C. G. Morgan, and the pastor; "Temperance, and what can be done for it in Boston," speakers, Rev. Dr. Morgan, Richard Humphreys, and the pastor. At the close of the set addresses the topics treated were further discussed by volunteer speakers in the congregation, and a lively and profitable debate often resulted.

Another feature of our Sunday evening is the after-meeting held in the parlors at the conclusion of the religious service. This is largely social in character, and sometimes a cup of tea

is provided. Brief addresses, sometimes on the topic of the evening's discourse or on topics of current interest, together with music, are the chief features. These gatherings are much enjoyed, and are very helpful in our work.

Among the special occasions we instance the Christmas and Easter festivals, with printed orders of service and beautiful music; the addresses on "Work for the World's Peace," by Edwin D. Mead and Mrs. Lucia Ames Mead; the observance of the forty-third anniversary of Theodore Parker's death, with an address by the pastor; the sermon "In Defence of our Public Schools"; and especially the overflow meeting held at the time of the Emerson Centennial, at which a large audience crowded our Parker Memorial Hall, and was addressed on the various aspects of R. W. Emerson's life by Messrs. Frank B. Sanborn, S. M. Crothers, Charles F. Dole, and the pastor.

The attendance at these Sunday evening meetings was much affected by the unusually inclement weather, but was, on the whole, gratifying and encouraging. During the months of July and August, services were suspended, and the congregation united in the union services at the First Church, Roxbury, and the Boston Common services in general charge of Mr. Wendte, as Secretary of the Benevolent Fraternity of Churches.

Sunday-school.

On the 1st of November, 1903, by invitation of the Unitarian Sunday School Society, Rev. E. A. Horton, President, the Parker Memorial staff undertook to found a new Sunday-school in the neighborhood of Huntington and Massachusetts Avenues. A hall was secured in the New England Conservatory of Music Building, text-books and manuals were supplied by the Sunday School Society. The school was maintained until the summer vacation suspended its services. It is hoped that this may prove the foundation of a permanent school in the Fenway District. The Parker Memorial staff will, however, be compelled to withdraw from this work in order to devote itself more fully to child work in its own neighborhood.

Among the funeral services conducted by the minister during the year were those of two members of the Parker Memorial, Mrs. Harriet Latimer, a former parishioner of Theodore Parker, and a woman of singular force of character and kind friend, and Miss Lewella A. Hubbard, one of our truest and best, whose loss is deeply mourned.

Benevolences.

The building has been kept open daily, except Sunday, from 9 A.M. to 10 P.M., with slight intermissions, and with one or more of our staff present and ready for service.

The daily ministrations of the Parker Memorial to those who are in trouble or distress of mind and need human sympathy and help form the best part of its activity and occupy the chief attention of its workers. These services cannot, however, because of their very nature, be set down in black and white.

We desire to express our gratitude to the good women of the Tuckerman Circle, whose generous help made possible to us the gifts, occasional or continuous, by which so many persons, the aged especially, have been aided in dark moments of poverty, sickness, and suffering.

The Thanksgiving season gave us the opportunity for a systematic distribution of the harvest bounty intrusted to us by a number of Unitarian country parishes and benevolent individuals. In response to our appeal, provisions, vegetables, fruits, jellies, groceries, and a considerable amount of money were sent us by the churches in Arlington, Bolton, Brewster, Bridgewater, Brookfield, Cochituate, Lexington, Littleton, Neponset, Northboro, Sherborn, Wayland, and Winchester. We trust we have not omitted any donor in the foregoing enumeration. Some fifty-five baskets, each containing the materials for a dinner,—except the conventional turkey, whose high cost deterred us, but with a clean new dollar bill in its stead,—were sent to as many deserving families and single persons keeping house. Some of

the letters and personal acknowledgments received from those who had been remembered were touching, and well rewarded our labors.

The Martha and Mary Club was instituted at the Parker Memorial by Rev. Dr. Edward Everett Hale in 1893. Its purpose is to purchase materials and give out sewing to needy women, purchase the product, and give them the opportunity to buy such garments as they need at low rates. Last year 25 meetings were held on Mondays, morning and afternoon, 720 garments were cut, and employment given to 15 women. Many others had to be refused. 96 garments were sent to the Floating Hospital and Mount Hope Home. The annual sale in May netted $245.90. Mrs. S. A. P. Dickerman, 31 Alveston Street, Jamaica Plain, President, or Mrs. B. F. Stedman, 45 Hemenway Street, Boston, will be glad to receive contributions for this work.

Educational Work.

The educational work of the Parker Memorial is growing in interest and value.

First of all, the Branch Free Reading-room and Delivery Station, maintained by the Public Library in the west store of our building, deserves attention. It is open daily, Sundays included, from 2 to 5 and 7 till 9 P.M. The average daily attendance is about 150, except in midsummer. The tables are well supplied with magazines and weeklies. The shelves contain 1,107 books and volumes for reference, of which 547 were loaned by the Parker Memorial. This is a branch through which books can be ordered from the Central Library. The Librarian, Miss L. M. Cross, reports that about 1,100 volumes monthly were taken out. An interesting fact in connection with this station is that it had last year the largest percentage of adult readers of any public library branch in the city. This reading-room may be considered a joint enterprise, since the Parker Memorial furnishes the commodious, well-lighted, and well-warmed room rent free to the city, and contributes

to the literature on its tables. We asked permission to subscribe for and place on file at this branch three or four daily newspapers. It had not been the custom of the library authorities to provide the latter at its branches, but so well pleased were they with the results of the experiment that daily newspapers have since been added to the literature at several of its stations, and may become a feature of them all. We are glad to have aided in this most desirable consummation.

A second feature of our educational work is the *Evening Industrial and Art Classes*, which are carried on from October to May, and which during the past year have been more fully attended and prosperous than ever before. For the first time the income of these classes has sufficed to pay all their running expenses, although it should be added that the encouraging financial exhibit was due chiefly to the large attendance on the classes in dancing. The classes and their enrolment were as follows:—

Millinery (teacher, Miss A. A. Wiggin), 2 classes, 2 terms, total enrolment	32
Dressmaking (teacher, Miss Caroline Rafferty), 2 terms, total enrolment	21
Wood-carving (teacher, Miss F. E. Richberg), 2 terms, total enrolment	15
China painting (teacher, Miss E. E. Milestone), 2 terms, total enrolment	22
Gymnastics, physical culture for young women (teacher, Miss Louise A. Webster), 2 terms, total enrolment	37
Dancing (teacher, Miss Louise A. Webster), 2 classes, 2 terms, total enrolment	233
Photography (teacher, F. W. Birchall), 2 terms, total enrolment	22
	382

In all there were 183 pupils the first term, and 199 the second. The average attendance was 74 per cent. the first term and 81 per cent. the second, that of the industrial classes being noticeably high. The acknowledgments of the Committee are due to the faithful and competent teachers to whom this

excellent showing was largely due, and whose devotion to their tasks has been most commendable.

During the past year the Sphinx Club of Young Ladies, who for years past have been devoted laborers among the children at the Parker Memorial, withdrew, to our regret. This determined us to try the experiment of making a small charge also for instruction to the children, who had hitherto been taught gratuitously. This payment, in turn, enabled us to secure professional teachers at a small compensation. It is too soon to predicate results, but we believe in the ultimate success of this plan. Three classes have been maintained for some months past:—

Piano, Miss Angie Loveland, teacher, total enrolment	9
Elocution, Miss E. M. Dorville, teacher, total enrolment	8
Dancing, Miss L. A. Webster, teacher, total enrolment, first term .	37
Dancing, Miss L. A. Webster, teacher, total enrolment, second term,	29

The total income from all classes was $539.75 as against $348 the previous year. The class expenses were $531.30.

Another educational feature is the series of *Lectures and Entertainments* given every Wednesday evening, under the auspices of the Theodore Parker Fraternity.

At the beginning of last year it seemed to us advisable to make a change in the manner of securing an attendance at these lectures. For two years past it had been our custom to send out at the opening of each course a thousand free tickets to as many addresses at the South End as we were able to obtain. The result was an average audience of about 250 persons at each lecture. It was evident, therefore, that three-quarters of our tickets were not used. Besides this want of appreciation, we were out of pocket several hundred dollars annually for lecture fees, printing, postage, etc. This past year we determined to cease the free distribution plan, and charge a small admission fee,—50 cents for the course of 10 lectures and 10 cents admission to a single lecture. At the same time the quality of the lectures was improved, lecture fees were increased, and more money was spent on printing and advertising. The result was gratifying. The attendance has

been a little less, averaging about 230 an evening; but the quality of it, the increased interest and self-respect of the hearers, the enthusiasm of the lecturers, have fully justified the wisdom of this new departure. Once more it has been proven that "people appreciate that which costs them something." The financial return is: receipts, $209.20; expenses, $236.75.

Two courses were given as follows:—

FIRST COURSE.

WEDNESDAY EVENINGS, FROM OCT. 14 TO DEC. 16, 1903.

WILLIAM R. LORD. Illustrated lecture. "The Ministry of Birds."

Mr. SIDNEY WOOLLETT recited Tennyson's "Enoch Arden."

Rev. WILLIAM LLOYD. Lecture. "Percy Bysshe Shelley, Poet and Reformer."

Rev. C. W. WENDTE. Illustrated lecture. "Seventeen Years in California."

THE SCHOOL OF ENGLISH SPEECH AND EXPRESSION. Literary and Dramatic entertainment.

HOWARD B. BURLINGAME. Illustrated lecture. "Napoleon Bonaparte."

Mrs. JESSIE E. SOUTHWICK, of the Emerson School of Oratory, and Miss ANNA MILLER WOOD.

Mr. ARTHUR K. PECK. Illustrated lecture. "The Grand Cañon of Arizona and Moki Indians."

Rev. H. G. SPAULDING. Illustrated lecture. "Venice in Art and Story."

PARKER MEMORIAL CHOIR. Concert.

SECOND COURSE.

WEDNESDAY EVENINGS, FROM JAN. 13 TO MARCH 16, 1904.

JOHN JAY LEWIS. Illustrated lecture. "Amid the Canadian Rockies, the Wonderland of America."

WILLIAM LYMAN UNDERWOOD. Illustrated lecture. "The Strange Story of a Black Bear's Cub."

C. F. F. CAMPBELL, of London. Illustrated lecture. "How a Blind Man is taught to see."

ERNST PERABO, pianist, and Miss ANNA MILLER WOOD, contralto. Recital.

Rev. CHARLES W. WENDTE. Illustrated lecture. "Memories of Scotland."

F. W. BIRCHALL. Illustrated lecture. "Modern Photography."

General W. W. BLACKMAR. Illustrated lecture. "A Journey to Japan."

ROBERT A. WOODS. Lecture. "Ireland." Fully illustrated.

Rev. HENRY G. SPAULDING. Illustrated lecture. "Florence and George Eliot's 'Romola.'"

F. W. WODELL. Lecture. "Singers and their Songs,—Classic, Modern, and Popular." Musically illustrated.

In March–April Mr. George Willis Cooke gave a brilliant course of lectures on prophets of the twentieth century: "Tolstoï and Individualism," "Ibsen and Personal Liberty," "Whitman and the New Democracy," "Zola and Collectivism," "William Morris and Socialism," "Wagner and the Music of Humanity." They were quite well attended, and awoke much interest and even enthusiasm among those who were privileged to listen to them.

SOCIETY AND CLUB LIFE.

The constituency of the Parker Memorial, like that of every larger organization in our day, is much subdivided into clubs and societies.

The central association is the *Theodore Parker Fraternity*, which seeks to keep up the honorable traditions of an earlier society by this name. It has not yet found precisely its place in the church, and with its formidable array of honorary and actual officers is a splendid possibility rather than a living force. It is hoped, however, to make it more effective in our work. At its annual meeting it was reported to have 69 members and an income of just $100. Addresses were made by its Honorary President, Mr. Edwin D. Mead, by Mr. John C. Haynes, and others.

The oldest society in the church is the *Mothers' Club*, concerning which Miss Anne Jenison, who for three years past has been its beloved leader and adviser, reports: "The Mothers' Club has held regular meetings Tuesday evenings in the parlors, except during the summer. There have been 34 meetings and 2 picnics (to Waverley Oaks and Nantasket). The average attendance has been 18 persons. Friends from our churches and elsewhere have entertained the club many

times with music, readings, tableaux, talks on health, travels, etc., while Thanksgiving and Christmas remembrances have added to the year's good cheer. Several sessions were devoted to learning the art of basket-weaving. The mothers made the opening meeting in the fall a special occasion, furnishing the treat themselves, and surprising Miss Jenison by presenting a beautiful gift from the club. The year has brought sickness and trouble to the families of many of the members, and during the long, severe winter it has been repeatedly possible, through personal knowledge of the homes, to serve in practical and friendly ways." The number of members is 31, of whom 9 are Americans, 9 Irish-Americans, 7 Jewish, 2 English, 2 Italians, 1 French, 1 an American negro.

The Parker Memorial Women's Alliance is a comparatively new organization, and still small in numbers, but an earnest auxiliary in the work of the church. Its officers are: President, Mrs. C. W. Wendte; Vice-President, Mrs. L. F. Crane; Secretary, Mrs. C. M. Tisdale; Treasurer, Miss Anne Jenison; additional Directors, Mrs. J. B. Kempton, Mrs. M. E. Coney, Miss F. M. Hubbard, Miss K. B. Littlefield, Mrs. W. C. Lewis. It has met once a month for business and discourse, and more frequently for work. Its meetings are opened with a devotional service. The work of the year centred about the annual sale, which was held in April. The proceeds, together with other receipts, amounted in all to $193.86, of which $167 was voted to the current expenses of the church. There are at present 16 members. The members have taken an active part in the various social occasions of the church, especially at Thanksgiving and Christmas.

The Parker Memorial Young People's Club has 40 members, and a much larger constituency of young people who are not directly connected with it, but enjoy attending its various gatherings. Its objects are social enjoyment, self-improvement, and social service. Its officers for the past year were: President, C. W. Hinckley; Vice-Presidents, Mr. H. B. Burlingame and Miss Mabelle Seaverns; Secretary, Miss Anna B. Howard; Treasurer, Mr. Costello. Business meetings are

held on the first Monday evening in every month in the parlors.

Several attempts at study work were made, but not very successfully. An enjoyable lecture was given by Darmapala on India, and a talk by Rev. Mr. Wendte. Many enjoyable social gatherings were held,—the Christmas Party, Halloween Party, Valentine Party, two Leap Year Parties, and several summer excursions. The club consists of young men and women, who are nearly all bread-winners, and, fatigued with their daily labors, crave, when evening comes, recreation rather than the strenuous life. Yet in many ways their service is rendered to the church and Sunday-school; and Mr. Hinckley, its faithful and resourceful President, says truly, "I believe there is in it the nucleus of a large and successful club."

Finally, we have the *Parker Memorial Boys' Club*. During the early part of the year it was in charge of Mr. DeLo E. Mook, who has a great faculty with boys, especially in the field of athletics. More recently it has enjoyed the care of Mr. Frank W. Birchall, who has been very successful in increasing the membership and perfecting the discipline of the club. He writes of it: "When in January I took charge of the Boys' Club at the Parker Memorial, there were some 32 names on the roll-call. At present there are 50 names. The average attendance during the winter months of January, February, and March was 34. Since the advent of spring and warmer weather, the open air proves more attractive to the boys; and the attendance has diminished about one-third. Since my superintendency the club has assumed an organization, with a president, secretary, and treasurer, all money being deposited with the superintendent. Athletics engage the attention of the boys to the exclusion of all other interests. This is partly due to the lack of accommodation for quieter pursuits, and to the fact that all the boys must be under supervision; and there is only one person in charge. The ages of the boys vary from eight to eighteen. They all run together; but this is bad practice, and should be obviated in the future by dividing the club into a senior and junior portion."

The Boys' Summer Camp in the Maine woods is reported on elsewhere. Parker Memorial sent 11 boys to it, all of whom were much benefited.

Hospitality.

It is pleasant to be again able to chronicle the hospitalities extended to other organizations of the city. The following have been granted the use of halls in the Parker Memorial Building on one or more occasions during the year: Hale House, Negro Public Conference, Harvard Club, Fenway Sunday-school, Mothers' and Fathers' Club, Dorothea Dix House, First Church Working-girls' Club, Public School Association, Good Templars, Miss Wheelock's School for Kindergartners, John B. Finch Lodge, G. T., Ellis Memorial Club, Woman's Era Club, Massachusetts Working-women's Club, Barnard Memorial, South End House, Boston Educational and Historical Association (colored), Free Religious Association, and others to the number of 20 in all. The convention of the Free Religious Association in Parker Memorial Hall was devoted to the centennial celebration of R. W. Emerson's birth, and was an occasion of great interest and significance,—a most fitting use of our edifice. A pleasant occasion was the reception given by the Women's Alliance and other organizations of the church to Rev. C. W. Wendte, Madam Wendte, Miss Jenison, and the other members of our staff on New Year's Eve. The absence of the pastor's wife in California was deplored. There was a crowded attendance. Addresses, music, and, later on, dancing. At midnight a brief watch-meeting was held, and the New Year ushered in with serious thought and prayer.

Conclusion.

Our staff of workers has undergone one or two changes. Mr. DeLo E. Mook served us for a few months as Superintendent of Clubs, and then resigned. His place was filled by Mr.

Frank W. Birchall, who began work in January, 1904, and has taken a deep interest in our various activities. Miss Anne Jenison has continued her able and devoted service as minister's assistant. Mr. R. D. Forbes has taken most excellent care of our building.

In July the minister was granted a two months' vacation, that he might gain strength for the coming year's work and attend to his duties as General Secretary of the International Congress of Religious Liberals at Amsterdam, Holland. During his absence Rev. George R. Dodson took his place at the Parker, and also conducted in his stead the summer preaching service on Boston Common. It would be pleasant to chronicle all the friends who have rendered us service or shown us kindness during the past year. Mr. C. H. Pratt made us a handsome gift of books for our parlor bookcase. Mr. John C. Haynes has been generous, as always.

Grateful mention should be made of the appreciative and kind manner in which Boston newspapers, especially the *Evening Transcript*, Boston *Herald*, and *Christian Register*, have referred to our work, and lent their columns to our cause.

The financial exhibit for the year is encouraging. While most of the expenses of maintaining the institution are paid from the treasury of the Benevolent Fraternity of Churches, it has been our aim to increase as rapidly as possible our home income, which during the year 1903–04 amounted to $2,043.09 as compared with $586 in 1901–02. This sum was derived from church collections, memberships, gifts, fees, class dues, lectures, and Women's Alliance.

Summer Work, 1904.

A new and unique feature in our benevolent work was the *Boys' Summer Camp*, conducted by the Parker Memorial during the months of July and August, on the banks of Moose Pond, near Bridgton, Me. The finely equipped camp itself was built and paid for by the North End Union, a branch of the Benevolent Fraternity of Churches. Its care and conduct

were for this first year committed to our Parker Memorial staff, which raised the necessary funds and arranged the relays of boys, while our Mr. F. W. Birchall took general charge and supervision of its activities. 63 boys and 11 adults were entertained at the camp, of whom 11 boys and 3 adults were from the Parker Memorial, and the remainder from the other branches of the Benevolent Fraternity and from Denison House, which was invited to share in our hospitalities. Our thanks are due to the generous friends who responded to our appeal, especially to the Women's Alliance of Hingham, Mass., J. B. Moors, Mrs. Thomas Talbot, Rev. C. W. Wendte, Miss E. M. Howe, Wellesley Hills Women's Alliance, Rev. M. J. Savage, D.D., and P. R. Frothingham. The boys themselves and their guardians contributed handsomely to the cost of their entertainment. The entire receipts were $588.91, the expenses $613.77. The experiment must be considered a success. The boys were greatly benefited in body and *morale*. Our Benevolent Fraternity workers gained valuable experience along these lines, which hereafter will bear fruit in their summer activities. It was pleasant to note the improved looks and bearing of the boys on their return from camp, and to hear them declare that they "had had the time of their lives." Mr. Birchall toiled early and late to achieve this result, and deserves our hearty thanks. Mr. S. F. Hubbard, on behalf of the North End Union, was a thoughtful and generous host. Mr. D. E. Mook, of Denison House, Rev. Charles W. Simpson, of Morgan Memorial, and others heartily co-operated.

The Free Reading-room of the Public Library in our building has been open afternoon and evening all summer.

Vacation parties of women and children were sent out as usual during the past summer to the country. One party went to the Mothers' Rest at Newton Highlands, another to Vacation House at Shirley, Mass., other individuals were sent to private homes, and still others on day's outings.

The generosity of the Boston Elevated Railway directors gave us the opportunity to distribute free tickets for electric

car-rides into the suburbs, among many who else would have enjoyed little or no contact with nature.

Through the Boston Young Men's Christian Union's Country Week Committee others, aged or invalid, were given free carriage drives, and a number of children were sent on a country week.

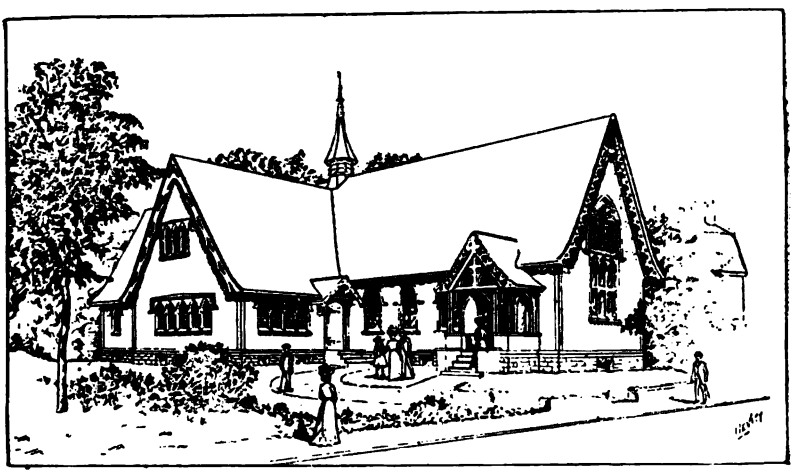
During the past summer, as for many years past, the Boston Flower and Fruit Mission, the original of this noble form of benevolence, has met on Tuesdays and Fridays of each week at the Parker. Some 30 workers were kept busy in receiving the flowers, fruits, and vegetables sent from many individuals, societies, and churches in the country, and distributing them in the hospitals and tenements of the hot and crowded city. About 40,000 bouquets were made up and distributed.

The Free Distribution of Ice to the Sick Poor during the summer, a unique feature of our work, was carried on as usual. The ice orders were distributed through the Associated Charities, Boston Dispensary, Homœopathic Medical Dispensary, Instructive District Nursing Association, and New England Deaconess Home. About 180 orders, each calling for 25 pounds, were issued.

Finally, various summer excursions were arranged by Miss Jenison at the seaside and in the woods and fields.

The building has been open all day, and the pastor or one of the staff in attendance.

Thus the summer season, when so many of our regular activities are suspended, gave us new opportunities for usefulness and kindly help to the community.



CHANNING CHURCH.

EAST COTTAGE STREET, NEAR DORCHESTER AVENUE, DORCHESTER.

In charge, Rev. JOHN B. W. DAY, Dorchester.

I have the honor to submit the following report of the work done at Channing Church during the year from May, 1903, to May, 1904.

At the annual meeting of the parish of Channing Church, held in May, 1903, an attempt was made to effect a closer organization of the parish. Both minister and people felt that the organization should be centralized and made more powerful and responsible. With this end in view the parish adopted a simple constitution, and elected officers and committees. In so far as this organization has been able to make itself felt in church affairs, the attempt has been justified.

But the conditions of the parish have prevented this organization from being the power for effective church work for which it was created. Perhaps too much was hoped for. It may well be that a year is too short a time to bring together so many varying elements into a working force.

It must not be supposed, however, that much real work has not been done.

At its annual meeting the parish voted to assume the responsibility for the running expenses, exclusive of the minister's salary, for the coming year. I am happy to state that the parish has made good its promise. By means of subscriptions, an annual fair, and various entertainments, the necessary amount has been raised.

Services have been held each Sunday during ten months of the year. The conditions of the neighborhood made it seem advisable to the parish to discontinue services during July and August. Many of our members leave the city during the warm weather, while the greater number of those who remain spend their Sundays in the country. In addition, our workers in the Sunday-school and clubs, desiring a vacation, discontinue their work.

Sunday-school. Too much cannot be said of the excellent work which our Sunday-school is doing under the direction of Mr. Ernest N. Bagg and his volunteer assistants. The school numbers about 90 children, of whose parents the greater part do not attend morning service. The attendance is excellent; and the general interest of the children in the work of the school is all that can be desired. The lessons of the school during the year have been the Life Studies issued by the Sunday School Society. Weekly teachers' meetings have been held. Special services on Sunday afternoons have been held once a month. These have awakened an interest in the school among the parents and general public. Entertainments for the children have been held from time to time.

The school, however, is greatly hampered by lack of teachers.

Women's Alliance. The Alliance continues to be a working force in our church. During the last year it has departed

somewhat from its methods in former years. While still maintaining a strong interest in local affairs, it has devoted much more of its attention to Alliance work. Several receptions to neighboring Alliances have been held, at which addresses upon various topics have been given. Entertainments have been held from time to time, with unusual success.

Girls' Club. Early last fall a girls' club was organized for social and charitable purposes. Meetings have been held fortnightly, and excellent work has been done. The club contributed much to the success of the annual Parish Fair. At Christmas time the girls visited a children's hospital, taking gifts which had been made at their meetings. This spring a successful entertainment was given under their auspices.

Boys' Club. The boys of the parish meet weekly for work in our gymnasium. In March the parish made the experiment of hiring an instructor for this work. Classes were formed, and systematic gymnasium work was undertaken. So successful has this work proved that its continuance is assured for another season.

Channing Guild. In the spring the young people of the parish united for social purposes. Under their auspices a series of evening parties were held in the Old Dorchester Club-house. More informal meetings have been held bimonthly in the gymnasium of the church. Under their direction a musicale recently was given in the church. Preparations are already under way for a series of literary and musical entertainments to be given during the coming winter. Through these means it is hoped to increase the social life of the church.

JOHN DAY,
Minister.

LISTS

OF

OFFICERS, CHURCHES, AND DELEGATES

OF THE

BENEVOLENT FRATERNITY OF CHURCHES

IN THE CITY OF BOSTON.

1904–1905.

EXECUTIVE COMMITTEE, 1904–05.

President.

REV. PAUL R. FROTHINGHAM.

Vice-President.

REV. EDWARD CUMMINGS.

Treasurer.

WILLIAM P. FOWLER.

Recording Secretary.

REV. F. S. C. WICKS.

Corresponding Secretary.

REV. CHARLES W. WENDTE.

Directors.

REV. THOMAS VAN NESS.
COURTENAY GUILD.
ERNEST JACKSON.
SUMNER H. FOSTER.
ARTHUR W. MOORS.
FREDERICK O. NORTH.
CHARLES L. BURRILL.
REV. HENRY T. SECRIST.

DELEGATES.

FIRST CHURCH.

Rev. James Eells, *President* . . . . . 41 Marlboro Street
Edward C. Bradlee . . . . . 113 Beacon Street
Miss Caroline P. Cordner . . . . . 55 Chestnut Street
Joseph G. Francis . . . . . 40 State Street
Arthur W. Moors . . . . . 171 Beacon Street

SECOND CHURCH.

Rev. Thomas Van Ness, *President* . . . . 11 Carlton Street, Brookline
Sumner H. Foster . . . . . 190 Harvard Street, Brookline
Arthur W. Chesterton . . . . . 49 India Street
Gen. W. W. Blackmar . . . . . 72 Commonwealth Avenue
William H. North . . . . . 852 Beacon Street

ARLINGTON STREET CHURCH.

Rev. Paul R. Frothingham, *Chairman* . . . . . 294 Beacon Street
Russell G. Fessenden . . . . . 16 State Street
Courtenay Guild, *Secretary* . . . . . 26 Mt. Vernon Street
Henry W. Swift . . . . . 50 State Street
George Pierce . . . . . 60 Congress Street

SOUTH CONGREGATIONAL CHURCH.

Rev. Edward Cummings . . . . . 104 Irving Street, Cambridge
Frederic H. Nazro . . . . . 272 Devonshire Street
William P. Fowler . . . . . 931 Tremont Building
Dudley R. Child . . . . . 172 West Canton Street
Harry B. Sawyer . . . . . 84 State Street

KING'S CHAPEL.

Rev. Howard N. Brown, *President* . . . . . 297 Beacon Street
Francis L. Coolidge . . . . . 296 Marlboro Street
Ernest Jackson . . . . . 383 Beacon Street
J. A. L. Blake . . . . . 37 Beacon Street
Charles L. Burrill . . . . . 5 Spruce Street

FIRST PARISH, DORCHESTER.

Rev. E. R. Shippen, *President* . . . . . 60 Virginia Street, Dorchester
Henry F. Howe, *Treasurer* . . . . . 65 Bedford Street, Boston
W. Carroll Pope, *Secretary* . . . . . Hotel Monadnock, Dorchester
Frederick O. North . . . . . 120 Boylston Street, Boston
George B. Fox . . . . . 6 DeWolf Street, Dorchester

CHURCH OF THE DISCIPLES.

Rev. Charles G. Ames, D.D., *President* . . . . . 12 Chestnut Street
Henry H. Sherman . . . . . The Charlesgate
Mrs. Charles E. Lincoln . . . . . 7 Orchard Street, Jamaica Plain
Alfred Jones . . . . . Norfolk House
Henry Nickerson . . . . . 37 Upton Street

FIRST PARISH, BRIGHTON.

Rev. F. S. C. Wicks, *President* . . . . . 20 South Street, Brighton
John H. Pierce . . . . . Washington Street, Brighton
Charles B. Wetherell. . . . . Kilsyth Road, Brookline
Frederick J. White . . . . . 42 Englewood Avenue, Brookline
Edward E. Wood . . . . . Cummings Road, Brookline

HAWES UNITARIAN CONGREGATIONAL CHURCH, SOUTH BOSTON.

Rev. James Huxtable, *President* . . . . . 568 East Fifth Street
Walter Jenny. . . . . 55 G Street
Albert H. White . . . . . 566 Broadway
Charles B. Bedlington . . . . . 53 Old Harbor Street
Mrs. Charles B. Bedlington . . . . . 53 Old Harbor Street

FIRST PARISH, WEST ROXBURY.

Rev. John H. Applebee, *President* . . . . . Landseer Street
C. W. Sparhawk, M.D. . . . . Centre Street
B. H. Jones . . . . . Mt. Vernon Street
Mrs. Herbert L. Morse . . . . . Whittemore Street
Mrs. John A. Whittemore . . . . . Hastings Street

ALL SOULS' UNITARIAN CHURCH, ROXBURY.

Rev. H. T. Secrist . . . . . 3 Abbotsford Street, Roxbury
W. J. Wilcox . . . . . 144 Townsend Street, Roxbury

FOSTER M. HOOPER . . . . . 65 Georgia Street, Roxbury
Mrs. E. W. HOWE . . . . . 10 Wayne Street, Roxbury
Miss KATHARINE A. GAGE . . . . . 29 Wenonah Street, Roxbury

FIRST CONGREGATIONAL SOCIETY OF JAMAICA PLAIN.

Rev. CHARLES F. DOLE, *President* . . . . . Roanoke Avenue
E. PEABODY GERRY, M.D. . . . . 2 Everett Street
Miss ELLEN LEE . . . . . Alveston Street, Jamaica Plain

Seventy-First Annual Report

OF THE PHILANTHROPIC AND MISSION WORK
OF THE UNITARIAN CHURCHES OF BOSTON
INCORPORATED UNDER THE TITLE OF

The Benevolent Fraternity of Churches

1904–1905

WITH

LIST OF OFFICERS AND DELEGATES

TREASURER'S REPORT

AND REPORTS OF THE MINISTERS

OF

Eliot, King's Chapel, Church of Disciples (Dorchester), Morgan Memorial, North End Union, and Theodore Parker Memorial

PUBLISHED FOR DISTRIBUTION

OCTOBER, 1905

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Seventy-First Annual Report

of

The Benevolent Fraternity of Churches in the City of Boston,

with the

REPORTS OF THE TREASURER, AND MINISTERS-AT-LARGE.

1904–1905.

BOSTON:
Press of The South End Industrial School.
1905

(4173)

FORM OF BEQUEST.

I give and bequeath to the BENEVOLENT FRATERNITY OF CHURCHES IN THE CITY OF BOSTON, *a Corporation established by law in the State of Massachusetts, the sum of*

dollars.

The above is the simple form requisite in making a legacy for the furtherance of our work.

EXECUTIVE COMMITTEE, 1905-06.

President.

REV. PAUL REVERE FROTHINGHAM.

Vice-President.

REV. EDWARD CUMMINGS.

Treasurer.

WILLIAM P. FOWLER.

Recording Secretary.

REV. F. S. C. WICKS.

Corresponding Secretary.

Directors.

REV. THOMAS VAN NESS.
COURTENAY GUILD.
ERNEST JACKSON.
SUMNER H. FOSTER.
ARTHUR W. MOORS.
FREDERICK O. NORTH.
CHARLES L. BURRILL.

THE BENEVOLENT FRATERNITY OF CHURCHES.

HISTORY, AIMS, AND METHODS.

DR. JOSEPH TUCKERMAN began his labors as a minister-at-large in Boston in 1826. He was at first supported by individual contributions. In 1827 his work was taken in charge by the AMERICAN UNITARIAN ASSOCIATION; and regular reports were made to that body. It was found desirable to place this growing work on a different basis; and the Association transferred its supervision to what is now known as the BENEVOLENT FRATERNITY OF CHURCHES, which has carried on the enterprise ever since. This body was founded in 1834 by delegates from the Unitarian churches of Boston, and incorporated in 1839. To-day it represents a distinct organized work of the Unitarian denomination in Boston, through the several channels of philanthropy, education, worship, and free church privileges. It aims in every true sense to be a Ministry-at-large. The churches representing the "Fraternity" are situated at widely contrasted localities in the city. In each case the plan is carried out of fitting the activities to that particular region.

A summary of the different methods employed in carrying out its plans would contain nearly everything that comes within the scope of Christian civilization. The Fraternity carries on industrial training, free lecture courses, gymnasiums, reading-rooms, clubs and classes, and all modern helps to good citizenship. On the other hand, it maintains preaching, Sunday-schools, pastoral relations with the sick and poor, and whatsoever belongs to a living Christian church. It is the "Fraternity's" province to care for the churchless, whether rich or poor; and it seeks to provide facilities for the people who are either indifferent to church life and work or

have become alienated. In other words, it seeks by a flexible and all-around manner to be the Ministry-at-large of the Unitarian churches of Boston. The means for this wide and varied work are provided by funds which have been steadily growing through bequests since the "Fraternity's" origin, and also by annual donations from most of the Unitarian churches in the city of Boston. The conduct of its affairs has been so discreet in the past that it has won confidence from all sources. Although under the auspices of the Unitarian churches, it is unsectarian, and aims to instil those truths which lead to character, and to spread the influences which tend to create self-respect, self-support, and genuine religious faith. Some of our best-known leaders in religious and moral movements have been associated with this organization, such as Channing, Gannett, Henry Ware, Parkman, Barrett, S. K. Lothrop, Robbins, Starr King, J. F. W. Ware, Henry P. Kidder, Charles Faulkner, and Rufus Ellis. Recognizing the claims and opportunities of modern life in a city like Boston, the "Fraternity," while it seeks to preserve all the merits of the past ways of carrying on missionary work, desires at the same time to add thereto new methods and enlarged plans.

DELEGATE MEETINGS AND COMMITTEES.

The Annual Meeting of the Benevolent Fraternity of Churches is on the first Sunday in May, at which time the officers for the year are chosen. The contributions of branches should be paid before the first day of May, when the financial year begins. The other regular meetings are on the second Sunday in October, the second Sunday in December, and the second Sunday in March.

The delegates of the churches represented in the Benevolent Fraternity of Churches are divided into committees, serving two months. Each Committee, during its time, visits the various Chapels and Sunday-schools. A list of the delegates will be found in the appendix.

REPORT OF THE EXECUTIVE COMMITTEE.

PRESENTED MAY 1, 1905.

IN presenting their Seventy-first Annual Report the Executive Committee desire gratefully to acknowledge that during another year the favor of Divine Providence has attended the important work intrusted to their care, and that its friends have again afforded it the encouragement and support needed for its successful prosecution.

The Treasurer's Report will show that while the expenditures in behalf of the different departments of the work have been unusually large, yet there has been a corresponding increase in the contributions of the churches, the gifts and bequests of generous friends, and the home income of our chapels. The total receipts do not yet suffice to cover the annual deficit, which for some years past has been incurred by the extension of the work, but we have been enabled to reduce this deficit by *$1,421.52* from last year's financial exhibit.

Particular and grateful mention should be made of the large contributions by friends and well-wishers to our Bulfinch Place Church for the reconstruction and improvement of its edifice. These contributions amount to $14,045.48. We cherish the belief that they have been well bestowed and wisely expended. From the estate of the late Benjamin Champney of Brighton, Mass., the sum of $905.49 has been received as a special legacy to the Parker Memorial Church, an expression of interest which is very gratifying.

Your Committee has also been notified during the past year of a bequest of $10,000 from the estate of the late Mrs. Sarah E. Potter, whose generous benefactions will make her memory blessed in this community for long years to come. There is a probability that this amount will be largely increased by our

Society's share of the residuary estate. The past year has been notable for the solution of certain problems concerning the future of our work which latterly have occupied our chief attention.

For the past two or three years, or since the completion of the new building for the Morgan Memorial, the affairs of that branch have occupied a large share of the attention of the Executive Committee. The new edifice, with its greatly increased facilities for institutional and religious work, naturally led to a large expansion of the activities of the Morgan Memorial, and they in turn to a larger demand upon the treasuries of the two associations which jointly conduct it, the Benevolent Fraternity of Churches, and the Methodist City Missionary Society. Five or six years ago each of these contributed from $1,000 to $1,200 towards this work. Since then this amount has been doubled, each Society expending $2,500. But even this amount did not suffice for the ever-expanding activities set on foot by Rev. Mr. Helms and his assistants. Last year the Fraternity was asked for an appropriation of $3,150. This led to a careful inquiry and study of the situation at Morgan Memorial.

Several joint conferences were held by the Executive Committee with a similar committee of the Methodist City Missionary Society. Finally a plan was evolved by which a joint committee of Unitarians and Methodists shall take entire control hereafter of the administration and finances of Morgan Memorial. The Fraternity and Methodist Body will each contribute a stated sum with, it is hoped, a gradual lessening of the amount thus appropriated — but will incur no further responsibility. The edifice and its contents will remain, as heretofore, in the possession of the Benevolent Fraternity.

The new administration has started in with much enthusiasm and gives good promise of success. To provide money for the needs of the work, and enlist the larger public, a Bazaar, or Festival of Nations, was held in February, which proved all its promoters had anticipated, setting the institu-

tion well on its feet financially, and bringing in new material and moral forces for its future support. The Executive Committee congratulates the Board of Delegates on this happy solution of a perplexing problem, and on the improved prospects which have dawned upon this branch of our missionary activities.

Your Committee has continued to meet regularly every month except July and August, and also on extraordinary occasions. Its sessions have been fully attended and often lengthy. Much work has also been done through sub-committees. The Central Office of the Benevolent Fraternity, in the Parker Memorial Building, has been open every day for information and service, with the Corresponding Secretary in charge. From it various general activities have been conducted. The Seventieth Annual Report was issued in October, and copies distributed among churches and philanthropies, and the many friends of our cause. In June an eight-page folder, giving information concerning summer services in Unitarian Churches in Boston and a list of the preachers on Boston Common, was widely circulated.

The Sunday afternoon open-air services on the Common were conducted by the Corresponding Secretary from June 5th to September 11th. The attendance was satisfactory, but the placing of the new band-stand for the Municipal Sunday Afternoon Concerts close to the preaching station we have occupied for years past, thus compelling us to defer our services till almost sunset, and engendering noise and confusion around us, will, we fear, either compel us to make a change of location, or to abandon this form of religious activity.

On Sunday evening, May 22d, at the opening of anniversary week, there was held in the Arlington Street Church a largely attended and most successful public meeting in the interest of the Benevolent Fraternity of Churches. Its newly elected president, Rev. Paul Revere Frothingham, presided, and made the opening remarks, followed by addresses from

Revs. Edward Cummings, C. R. Eliot, and Chas. G. Ames. The music was rendered by the Arlington Street Choir, Mr. Lewis S. Thompson, Organist and Director, to whom our thanks are due.

Your Committee has had in mind a similar meeting during the coming anniversary week, but has finally decided to postpone it until the autumn or early winter, in order to reach more fully the constituency in our churches whom it especially desires to interest in the Fraternity.

A welcome opportunity of this character was offered in October last, when the Boston Unitarian Club kindly devoted one of its evenings to a consideration of the work carried on by our chapels and Ministers-at-large. The speakers were Rev. C. W. Wendtè, who treated of the general nature and scope of the work, and illustrated it by means of stereopticon views; Rev. Christopher R. Eliot; Rev. Edgar J. Helms; Mr. Samuel F. Hubbard, and President P. R. Frothingham, who closed the meeting with a general summary and appeal. The close attention and warm response of the auditory, composed of many representative Unitarian laymen, made this a memorable occasion in the history of our Association.

The President and other members of the Board have found opportunities during the year to present the work of the Benevolent Fraternity to the larger public. The Corresponding Secretary has lectured upon Dr. Tuckerman and the Ministry-at-large before various bodies in Boston and vicinity, and in particular to the faculty and students of the Meadville Theological School, and the Harvard Club of theological students. He has also visited the various chapels and aided the general work according to his opportunity.

In response to the application of Christ Church, Dorchester, the Committee has again remitted the annual interest on the mortgage of $10,000 held by the Fraternity on its Church edifice. The growing prosperity of this society under its present pastor leads us to hope that this aid may not hereafter be required of us.

This seems the proper place to say that after four years of service as the active Secretary of the Fraternity and Minister of the Parker Memorial, REV. CHAS. W. WENDTÈ has tendered his resignation. On his insistence it has been accepted, and he will withdraw from the work October first, 1905.

The Committee congratulates the Board of Delegates upon these various evidences of continued interest and confidence in the Ministry-at-large. It is persuaded that this confidence is rightly bestowed, and that it cannot more satisfactorily demonstrate this, or place the practical operation of this Ministry in a clearer light, than by permitting the Ministers-at-large to speak for themselves. The annual reports in which these gentlemen set forth the special activities of the branches in their charge present the best account that can be given of what is being done, through the instrumentality of this Association, for the relief of poverty, the uplifting of character, the elevation of the home, the instruction of children, and the religious inspiration of the less favored classes of the community.

CHARLES W. WENDTÈ,
For the Executive Committee.

STATEMENT OF THE TREASURER,

WILLIAM P. FOWLER.

INCOME AND EXPENDITURES OF THE BENEVOLENT FRATERNITY OF CHURCHES IN THE CITY OF BOSTON FOR THE YEAR ENDING MAY 1, 1905.

INCOME.

Rents	$ 3,615 00
Bank tax rebate	37 22
Income from investments	10,292 37
Contributions from friends	299 28
Contributions from churches	5,325 00
Contributions for Morgan Memorial	1,682 89
Contributions for Parker Memorial	3,608 37
Contributions for Bulfinch Place Church	300 00
	$25,160 13

We have also received as a special contribution for alterations and repairs at Bulfinch Place Church, including a new organ, the sum of $14,045.48.

EXPENDITURES.

Parker Memorial.

Expenses			$9,702 88	
City of Boston, 1904 taxes			231 04	
Electrical work, and repairs at store			180 00	
			$10,113 92	$10,113 92
Rents received		$1,080 00		
Home income		2,702 88		
Benjamin Champney bequest		905 49	4,688 37	
Net expense			$5,425 55	
Carried forward				$10,113 92

Brought forward			$10,113 92
North End Union.			
Expenses		$4,019 29	4,019 29
Rents received		1,000 00	
Net expense		$3,019 29	
Channing Church.			
Expenses			2,094 06
Morgan Memorial.			
Expenses (including rentals turned over)		$4,520 26	
Interest on mortgages		1,150 00	
		$5,670 26	5,670 26
Rents received	$1,535 00		
Friends	1,660 71		
Received account of insurance . .	22 18	3,217 89	
Net expense		$2,452 37	
Bulfinch Place Church.			
Expenses (general)		$4,913 87	
Changing outside doors		75 00	
Building iron fence		114 98	
Repairs on roof		153 40	
		$5,257 25	5,257 25
Home contribution		300 00	
Net expense		$4,957 25	
Home contributions for alterations and repairs and organ	$14,000 00		
Int. from bank on deposits .	45 48		
	$14,045 48		
Expense on above account .	13,921 31		
Balance on hand	$124 17		
Services on Common			103 35
Administrative expenses			1,269 01
Carried forward			$28,517 14

Brought forward		$28,527 14
Sundries.		
Printing and postage	$249 08	
Newspaper advertising	14 33	
Examination of Treasurer's books	25 00	
Storage of Brattle Square Church silver	5 00	
Old volume Annual Report	1 45	
Keys and locksmith	4 00	298 86
Expenditures		$28,826 00
Income		25,160 13
Deficit		$3,665 87
Net gain on securities sold		898 00
Actual Deficit		$2,767 87

ACKNOWLEDGMENTS.

Contributions and Donations.

Arlington Street Church	$1,940 00	
King's Chapel	1,410 00	
South Congregational Church	1,100 00	
Second Church in Boston	400 00	
First Church in Boston	200 00	
First Parish, Dorchester	125 00	
All Souls Unitarian Church, Roxbury	40 00	
First Parish, West Roxbury	30 00	
Church of the Disciples	25 00	
First Congregational, Jamaica Plain	25 00	
Hawes Unitarian Church	25 00	
First Parish, Brighton	5 00	
	$5,325 00	$5,325 00

For Parker Memorial.

Benjamin Champney bequest	$ 905 49	
Home Income	2,702 88	3,608 37

For Morgan Memorial.

Methodist Denomination		$1,660 71

For Bulfinch Place Church.

Home contribution for general expenses .	$ 300 00	
Home contribution for alterations and new organ	14,000 00	14,300 00

Friends.

Grenville H. Norcross	$100 00	
Mrs. Otis Norcross	100 00	
Collection at annual meeting . . .	44 28	
J. Randolph Coolidge	25 00	
W. H. P. Robbins	20 00	
Robert T. Jackson	10 00	299 28

I have examined the accounts of Mr. William P. Fowler, Treasurer of the Benevolent Fraternity of Churches in the City of Boston, showing the amounts expended and vouchers received therefor, for the year ending May 1st, 1905, verifying the investments and the amount of cash on hand, and have found them correct. I have examined the securities representing the investments, and have found them all on hand with proper coupons attached.

GEORGE S. CHASE.

BOSTON, May 1st, 1905.

BULFINCH PLACE CHURCH.

BULFINCH PLACE CHURCH.

BULFINCH PLACE, NEAR BOWDOIN SQUARE.

REV. CHRISTOPHER R. ELIOT, *Minister.*
MISS E. L. JONES and MISS K. R. STOKES, *Assistants.*

WHEN our last report was rendered, we were indulging in "great expectations" over the plans for remodelling and renovating our church.

To-day we report the realization of our hopes, and express once more our gratitude for the generosity and loyal support of the friends who have made this possible.

Under the direction of the building committee (Mr. F. O. North, Chairman, Rev. Thomas Van Ness, and Mr. Ernest Jackson) and the architect, Mr. Edwin J. Lewis, Jr., the work was begun on June 6, and with the exception of the gymnasium and the organ, was finished on October 3. Our first service was held on Sunday, October 9. Great credit is due to the builder, Mr. J. C. Wilkinson, as well as to the architect, for the prompt and thorough way in which a somewhat complicated work was carried out.

By the middle of November, various details of furnishing and housekeeping arrangements had been attended to, so that we could invite our friends to a Reception and House-warming. This was given on November 18, under the direction of a special committee, of which Mr. Henry Pickering was chairman, and it proved a brilliant success.

The Church was crowded with present and past members of our Chapel and Sunday School, congratulatory addresses were made by Rev. Paul R. Frothingham, the President of the Benevolent Fraternity, Rev. E. A. Horton, Rev. A. D. R. Shurtleff, and Mr. Eliot, after which the whole building was

thrown open for inspection, while Mr. and Mrs. Eliot and the Committee were receiving their friends in the parlors below. It was an occasion never to be forgotten. Old friends and new friends mingled most happily; beautiful flowers decorated pulpit and platform; as a surprise to the minister, the old library had been transformed, as by magic, into a most convenient minister's room, with gifts of pictures and furniture; indeed everything had been done that loving hearts and helpful hands could do to make the evening memorable and to fill our cup of gratitude full to overflowing.

Early in December orders were given to finish the gymnasium (baths and dressing-rooms), all other bills having been paid or provided for, and by February 1 this work, as well as the installing of the gymnasium apparatus, was practically finished. In the meantime, the new organ, expected for Christmas, had been lost in the fire which consumed the Hutchings-Votey factory, and this caused another and somewhat tedious delay in bringing our plans to completion. Much of the work of constructing the organ, usually done in the factory, had to be done at the church. But "patience wins," and on March 26 the organ was used for the first time, proving most satisfactory. It is said to be, for its size, as good an instrument as can be built. Having tubular action (unusual in a small organ) it has been possible to secure a much larger variety of couplers and combinations.

As to the general result of all these alterations and improvements there can be but one opinion. Everyone who has seen the church since they were made is enthusiastic in their praise. The auditorium itself has been greatly improved, being more home-like and church-like. The club rooms are very pleasing, already adorned with memorial gifts of pictures, and the gymnasium is a delightful surprise to all who visit it. Best of all, there is nothing of the "institution" about the building. The church atmosphere and the home feeling have been preserved. It is a building for religious worship and for that kind of social service to which all worship ought to lead.

We are gratified also to report that all bills have been paid or are provided for. The total amount contributed for this purpose has been $14,300. Of this amount $7,500 was given by present or past teachers of the Howard Sunday School, $900 by the congregation, the remainder by friends of the Chapel.

[The actual cost of the improvements (including organ, gymnasium, apparatus, fixtures) will be $15,000. A friend has guaranteed $500 of this, but Mr. Eliot does not wish to accept this offer, and is busy raising the amount in smaller sums.]

Our Work.

Referring to last year's report, it will be found that while our hopes were fixed upon the renovation of our bulding, our chief desire was to refresh and renew thereby the genuine work of our ministry. The policy outlined was as follows: first to maintain and strengthen the ethical and religious work represented by the Church and the Sunday School, making character and good citizenship our constant aim; second, to do more and more neighborhood work of the social type, both among children and adults, by such agencies as we have already employed, made far more interesting and effective by the improved conditions; and, in general, to continue the work of a Ministry-at-large in ways old and new. There has been no change in our ideals because of the changes made in our material environment, but we are glad to report a decided quickening of interest and life. The year, nevertheless, has been necessarily one of readjustment and experiment, of slow progress, on account of the delays in the building mentioned above, and we consider it to have been a time of preparation for new work rather than of accomplishment. This is to be taken into account in estimating results.

The Church and Sunday School.

All the regular activities of the Church and Sunday School have been continued successfully. While we cannot report an increase in numbers either in the congregation or the School, we have held our own, and we believe that the religious feeling and spiritual life in both has steadily deepened. The Sunday Services have been enriched by a responsive service and by better music.

Soon after the organ was finished we began as an experiment a series of six Evening Services, with good music and short sermons, upon the general subject "A Gospel for To-day," by leading ministers of Boston and vicinity. These are still in progress and are proving reasonably successful, bringing together a steady congregation of about one hundred, many of whom are young people from the neighborhood or people whom we seldom see in the afternoons. The ministers assisting are as follows: Rev. James Eells, Rev. S. A. Eliot, D.D., Rev. W. H. Lyon, D.D., Rev. C. F. Dole, and Rev. C. G. Ames, D.D. What we hope to prove by this experiment is the need of a regular evening service next winter for the benefit of our immediate neighborhood. But no one not in the work itself can fully appreciate the difficulty of reaching such a neighborhood as ours. We are coming nearer to success than for many years.

On March 23, the Teachers of the Sunday School gave a supper to their scholars. One hundred and forty persons were seated at the tables (the youngest pupils were not invited), there was music and singing by the school, and addresses afterwards. The occasion was so full of life, the effect upon the school was so good, that we hope to make this "Sunday School Supper" an annual feature in our spring programme. It seemed to mark a new departure in the direction of drawing teacher and scholars into a closer companionship, and of deepening their loyalty to one another and the School. At present the Sunday School numbers 175, including teach-

ers. About one-half the scholars are over sixteen years of age.

Other Organizations.

In regard to the work represented by the Woman's Alliance, the Winkley Guild, the Red, White, and Blue Club, the Eliot Circle and other Lend-a-Hand Clubs, and the Saturday classes of the Sphinx Club, it is sufficient to say that it has gone forward without intermission or failure. To describe what each of these societies has done would be to repeat what has been said year after year. One or two items of interest may be mentioned, however, to prove their activity. The Woman's Alliance contributed $100 towards the church treasury in addition to all its other work, although this was not the year for its biennial Fair. The Red, White, and Blue Club paid for the furniture in its new club-room and kept the room open for reading and sociability three evenings each week during the winter months. Its members have been active in various ways to help the minister and the church. The club membership has increased, and a new feeling of responsibility seems to have been aroused. By its invitation a Men's Meeting was held, to be addressed by Mr. Edwin D. Mead upon "The Higher Patriotism." Fifty persons were present, and something more along this line will be attempted next season. The Eliot Circle now has 120 members, mothers and neighborhood friends. It has had a remarkably successful winter, financially and socially. The classes of the Sphinx Club have been larger, and the work has been greatly helped by the new class-rooms. Fifty-one individuals have been taught, and the total membership by classes (Piano, Sewing, Embroidery, Elocution, and Cooking) has been 69.

The Winkley Guild has met regularly, and is taking a special interest in the Sunday Evening Services. It has added to its regular membership an associate membership for the purpose of moral and financial support. Thirty such members have joined. The paper, "Our Work," is published under its direction.

Social Life.

The social life of the Church and Sunday School and of the Clubs has been kept up as usual. Again it would be but repetition to give in detail the story of the Sunday School Rally, the Christmas Parties, the Teachers' Annual Meeting, the R. W. B. Club Dramatics, the May Festival of Lend-a-Hand Clubs, the Little Helpers' Sale, the Eliot Circle Fair, the Little People's Entertainment, the R. W. B. Club Supper, the Penny Supper, the Old Ladies' Party, and less important affairs. Each has had its place and has served its purpose in bringing good cheer to our people, old and young.

Lectures, Gymnasium, Etc.

Encouraged by the experience of previous years, two series of Stereopticon Lectures, eleven lectures in all, were planned and successfully carried through, from January 18 to March 29. Season tickets were sold, making the price of admission five cents, while for single lectures the charge was ten. The result was very gratifying. The audience averaged two hundred, and although we were obliged to pay several lecturers, and in some cases for special lanterns (to please the lecturers), all expenses were met and a small surplus left over. The people were most appreciative. It would seem easily possible to repeat this success another season. We owe special thanks both to the lecturers who gave their services freely and to those who came at a greatly reduced price.

The newest feature of our winter's work has been the Gymnasium. Although not ready for use until the middle of February, it has already proved its usefulness as an adjunct to our church and neighborhood work. It was thought wise to proceed cautiously in forming classes, as we recognized the experimental nature of this new departure and scarcely knew how it would fit in with our other work. Our ideal

was not a play-room, but a gymnasium for genuine service in physical culture.

A teacher for women was secured, a graduate of the Boston Normal School of Gymnastics, and a class of thirty-two members was formed, to meet twice a week, on Monday and Thursday evenings. Twenty lessons have been given, with exceedingly satisfactory results. The discipline of the teacher has been excellent, and the regularity and enthusiasm of the class most encouraging.

On Tuesday and Saturday evenings a class of young men has met, under the direction of an assistant in the Hemenway Gymnasium, Cambridge. This class has been small, and in some respects not as satisfactory as the women's class; nevertheless the attendance has been quite regular, and good work has been done. There have been twelve members.

On Tuesday and Saturday afternoons a class of boys from ten to twelve years old has been conducted by Mr. H. W. Winkley. This class also was small, but enthusiastic.

We have charged a small fee for membership (one dollar) and for lockers (fifty cents) and members have purchased their own suits. We are satisfied with the results thus far attained, and are convinced that we shall do good work in the future.

Another new departure, this year, has been the publication of a monthly paper entitled "Our Work," under the auspices of the Guild. Its purpose is to forward the interests of our various clubs and organizations, and to be a medium of communication between the church and its many friends. It has met with a cordial reception and seems to fill a long-felt want. The expense has been met by voluntary contributions from the clubs and individuals interested in the Winkley Guild. Copies are sent by mail to persons paying postage, and to others whose interest we wish to awaken or retain.

CHRISTOPHER R. ELIOT.

The North End Union

THE NORTH END UNION.

SAMUEL F. HUBBARD, *Superintendent*, 20 Parmenter Street.
MISS FLORENCE N. BARKER, *Assistant*.

The activities of the North End Union during the current year have been as follows: —

Gymnasium —

SENIOR CLASS, two evenings, DR. C. C. STROUD, *Instructor*.

JUNIOR CLASS, one evening, MAX M. FRITZ, *Instructor*.

BOYS' CLASS, two afternoons, ALFRED B. KERSHAW, *Instructor*.

YOUNG WOMEN'S CLASS, one evening, MISS LOVORA A. WEBSTER, *Instructor*.

CHILDREN'S CLASS, one afternoon, under MISS HASTINGS and MISS SANFORD.

Dressmaking Classes —

(1) For SCHOOL GIRLS, two afternoons, MRS. LATHROP, *Teacher*.

(2) For SCHOOL GIRLS, two afternoons, MISS FLYNN, *Teacher*.

WORKING GIRLS, two evenings, MRS. LATHROP, *Teacher*.

MOTHERS, one evening, MRS. LATHROP, *Teacher*.

Plain Sewing —

FOR MOTHERS, one evening, under MISS BARKER and MISS SANFORD.

"MOTHERS' HELPERS," one afternoon, MISS MARY SANFORD, *Teacher*.

MENDING CLASS, one afternoon, under direction of MRS. TUFTS, MRS. WELD, MISS BARKER, and MISS SANFORD.

Saturday Morning Class —

Under the direction of MISS MARY P. BARNES, MISS M. S. BLAKE, MISS ELIZABETH F. TOWER, and MISS M. L. BIBBEY.

MRS. M. G. EVERETT, *Instructor*, and twenty-five teachers.

Trade Classes —

PLUMBING SCHOOL, two evenings, WM. H. HASKELL, *Instructor.*
Supervisors: C. H. Cronin, David Craig, Edw. C. Kelly, John Crawford, Daniel Shannon.
Limited to young men in the trade.

LECTURES ON PLUMBING, one evening, DAVID CRAIG, *Lecturer.*
To pupils of the Plumbing School.

SCHOOL OF PRINTING, twelve months' course, A. A. STEWART, *Instructor.*
Daily from 7.40 A.M. to 5.45 P.M.
Supervisors: J. Stearns Cushing, Geo. H. Ellis, J. W. Phinney, Geo. W. Simonds, J. Eveleth Griffith, Joseph Lee, Samuel F. Hubbard.
Pupils apprenticed to employers. The School made a part of the apprenticeship agreement.

Illustrated Lectures —

Dec. 3. "Boston in the Revolution." GEORGE G. WOLKINS.
Dec. 10. "Nightless Day." HON. J. WILDER FAIRBANK.
Dec. 17. "Camping by Mountain, Lake, and Stream." FRANK W. BIRCHALL.
Jan. 7. "Hawaii, Its Scenery and People." PROF. GEO. H. BARTON.
Jan. 14. "The Blue Hills." EDWARD LITTLE ROGERS.
Jan. 21. "Some Stories of Animals." WILLIAM LYMAN UNDERWOOD.
Feb. 4. "Northern Scotland and Adjacent Islands. HON. HARVEY N. SHEPARD.
Feb. 11. "The Storm Heroes of the Coast." ARTHUR K. PECK.
Feb. 18. "Stories of Washington and Lincoln." JOHN C. S. ANDREWS.
March 4. "Argentina." GEORGE W. WORTHLEY.

Boys' Clubs —

EDWIN D. MEAD CLUB.
Max M. Fritz, *President;* Morris L. Gay, *Supervisor.*

MAYFLOWER CLUB.
Arthur Wernick, *President;* George C. Beals, *Supervisor.*

COSMOPOLITAN CLUB.
Benjamin Elfman, *President;* Max M. Fritz, *Supervisor.*

WEBSTER LITERARY CLUB.
Morris Goldstein, *President;* Isaac Abelson, *Supervisor.*

WASHINGTON CLUB.
Julius Lippa, *President.*

GOOD WILL CLUB.
Samuel A. Block, *President;* Alfred B. Kershaw, *Supervisor.*

JOHN WARE CLUB.
Manuel Saphir, *President;* Miss Abby S. Perry, *Supervisor.*

SAMUEL F. HUBBARD CLUB.
Samuel Levine, *President;* Alfred B. Kershaw, *Supervisor.*

Girls' Clubs —

PROGRESS CLUB.
Ethel Alpert, *President;* Miss Julia W. Frothingham, *Supervisor.*

JERUSALEM STARS.
Celia Stanetsky, *President;* Miss Julia W. Frothingham, *Supervisor.*

Miscellaneous —

MODIFIED MILK FOR BABIES, daily except Sunday.

PLAY-ROOM FOR LITTLE ONES, every afternoon except Saturday and Sunday.
Under direction of MISS BARKER and MISS SANFORD.

STAMP SAVINGS, twice a week.

PUBLIC BATHS, week days, 8 A.M to 8 P.M.
Sundays, 7 to 10.30 A.M.
Men, 10 cents; Women and Children, 5 cents. Mrs. Gustafsen in charge.

CITY HISTORY CLASS, one evening, F. J. ALLEN, *Instructor.*

FLOWER WORK (Branch of Mutual Helpers).
Two days a week during Summer. Distributes bouquets to the sick and shut-in.

SUNDAY SCHOOL, from 3.15 to 4.15 P.M.
Under the direction of MISS JULIA W. FROTHINGHAM.

WINDOW GARDENING.
Flower seeds, loam, and flower pots sold at nominal prices.

READING ROOM AND LIBRARY, every evening.

GAME ROOM, every evening except Sunday.

DANCING SOCIALS, monthly, for Members and Lady Friends.

Children's House.

Miss Florence N. Barker, in residence at the Children's House, reports as follows: —

The work of the Children's House, 32 Parmenter Street, is under the general direction and supervision of the Children's House Committee, Miss Frothingham, Miss Mason, Miss Minns, Mrs. Frye, and Miss Wells.

This department has progressed along the same practical lines as heretofore. There has been a steady and persistent demand for the kind of instruction in dressmaking and plain sewing which our classes afford. Careful investigation of the needs of each applicant has justified a continuance of these classes, as supplementary to the Public School work. Two groups of school girls from ten to fourteen years (thirty-six in number) have each made for themselves three and four dresses or shirt-waists. In addition to this, creditable work on garments for the younger ones has been done at home and exhibited to us with great pride and delight. The mothers are constantly expressing genuine appreciation for this most practical instruction, and make every effort to keep the girls in strict attendance.

Two paid teachers have charge of the various dressmaking classes, and thorough work is always insisted upon.

Regular lessons in mending and darning (on clean garments brought from home) are considered an important part of this course, and noticeably excellent results are being attained. A second mending class for younger girls, and another group, calling themselves "Mothers' Helpers," doing various little odds and ends of sewing specially requested by the mothers, have been successfully carried on by several volunteer workers. These groups have an average attendance of fifteen each.

Thirty-five working girls have attended evening classes in dressmaking and have been most grateful, not only for the careful instruction, but for the opportunity of making the garments, so much needed, in a reasonably short time.

The class-room is a pleasant meeting place. The resident worker is always present and on close friendly terms with each one, whose personal needs, known to her, are the requirements for admission. Attendance is excellent.

The mothers (twenty-five in number) greatly enjoy and profit by *their* weekly class lesson, and deem it a real privilege. Many tell us that it is the one evening they have out of the house, and something to look forward to from one week to another. Usually there is a short informal "After-meeting" for social chat and neighborhood news.

Stamp Savings is also a feature of these classes and appreciated by all.

The afternoon playroom accommodates some sixty children, all selected because of some special need. Miss Lovine Hastings and Miss Jennie Colby have gladly come to us one afternoon each week to vary the usual routine by giving the little ones simple physical-culture exercises embodied in most delightful games, etc., especially adapted to their strength and ability. A number of undeveloped children have been materially benefitted. We acknowledge with grateful thanks the service thus given.

All these various activities, each season, are carefully reorganized according to the needs of the locality and known personally to the resident worker, whose earnest endeavor is to keep constantly in close, sympathetic relationship with the people of the neighborhood.

It is pleasant to note that the several nationalities, represented in the different classes, meet and work harmoniously together, apparently forgetting all differences. With us, of course, no distinctions of this kind are encouraged.

FLORENCE N. BARKER.

GYMNASIUM CLASSES.

The senior class of Gymnastics has been under the direction of Dr. C. C. Stroud, Director of Athletics in Tufts

College, as in former years. Dr. Stroud is an energetic instructor, full of enthusiasm, and well liked. The Union counts itself fortunate in having for this class an instructor who combines with these qualities a thorough knowledge of gymnastic training.

Basket ball has continued popular with both the senior and junior classes, and numerous outside match games have been played.

The girls' gymnasium class, under the direction of Miss Webster, has had a most successful season. The numbers have been large, — so large, in fact, that it was necessary to divide them into two groups. Miss Webster has done splendid work through her earnest devotion and fine teaching. She has held the pupils' attention, stimulated their ambition, and kept their enthusiastic interest throughout the season. No small part of the success of this class is due to Miss Frothingham, who has given constant personal supervision to all the general details, and at the same time has been a sympathetic friend and counsellor of each and every girl. The value of such service cannot be overestimated.

The attendance has been almost perfect.

Modified Milk.

For several months the Union has been one of the depots for the distribution of modified milk for babies prepared by D. Whiting & Sons. At present 170 bottles are sold daily, supplying fifty or more infants.

Saturday Morning Sewing Class.

The average attendance of the Saturday morning sewing class has been 145, divided among twenty-five teachers, and under the general direction of a paid instructor.

Miss Sarah S. Cox, who was formerly associated with Miss Mary P. Barnes and others in the general administration of

this class, died two years ago. She bequeathed to Miss Barnes $4,000, with the suggestion that the income should be used to defray the expenses of this Sewing School. All of the expenses of this class for the season just closing have been met by the income from this source.

Stamp Savings.

Stamp Savings continue to increase, both in number of depositors and amount deposited. There has been a notable increase in the number of Italian depositors. From October to May there has been deposited in round numbers, $1,200, and about $900 withdrawn. The largest number of depositors, at any one time, was 687.

Public Baths.

The Municipal Bath-House, which it was voted some years ago to erect at the North End, has not yet materialized, so our Public Bath-room continues to render acceptable service. Although the price charged is only ten cents for men and five cents for women and children, the receipts very nearly pay running expenses.

During the current year the total number of baths given was 10,091, divided as follows: Men, 3,807: Boys, 250; Women, 3,599; Girls, 2,435.

The number of baths given since the opening, Dec. 1, 1894 to Dec. 1, 1904, is: Men, 31,856; Women, 33,943; Boys, 6,063; Girls, 18,025; total, 89,877.

Considering that the Bath-room is half a dozen steps below the level of the street and very small, that the facilities are limited to three tubs and three showers, necessitating much waiting, especially during the summer months, these figures indicate an amount of "next to Godliness" not usually credited to the North End.

Summer Camp.

The summer camp which the Union has been enabled to establish at Bridgton, Maine, through the generous kindness of one of our Directors, Mr. Leonard Tufts, was spoken of in my last Annnal Report.

It was hoped to start a Camping Club early in the winter which would build up a camping constituency, develop an interest in nature study, and promote a love of out-door life. This we failed to do because the camping idea is relatively a new one to most of our young men, and the enthusiasm which comes from experience is yet to be developed. It is expected that a sufficient number will avail themselves of the opportunity this year to form a nucleus of such a club next season.

The camp is designed to be of service to working boys, seventeen years of age and upwards. The cost of transportation and board for two weeks has been fixed at twelve dollars. This price will not cover supervision, rent, insurance, and other expenses, but it was felt that a higher price would make it prohibitive to many whom we desired to accommodate. It is believed the camp can be made tributary to the general work of the Union.

Clubs.

There are eight boys' and two girls' clubs. One new club has been formed during the year which promises to be a very healthy member of our club family, and two have died. The work of the clubs, taken as a whole, has been good. As a means to a definite end this form of work among young people yields larger and surer returns than any other one thing we do.

The work of the Progress Club, a group of working girls under the supervision of Miss Frothingham, calls for special mention. Each week of the month has its regular subject for consideration, — Art, Foreign Travel, Practical Subjects, Business and Social. A study of the artists of the Italian

Renaissance has been made. A sketch of their lives, and pictures illustrative of their greatest works, arranged in orderly sequence, have been entered in blank books. In the same way have been preserved the descriptive accounts of foreign travel, illustrated by typical pictures. Practical subjects, such as Self-Reliance, etc., have been considered by written papers and discussions. All this work has been done with a keen interest and much enthusiasm.

In April a conference of all the clubs was held, each club sending one delegate, and the question considered was, "The value of club work and what can be done to improve it." Mr. Edwin D. Mead, one of the Union directors, was present, and gave a short address.

In response to my request he kindly consented to give his impressions of this form of work, as shown by this conference.

Mr. Mead writes: —

"It was a great pleasure to be present at the conference of the young people's Clubs at the Union this year, as it was to be there similarly last year. One of the pleasantest things about it was to note the distinct advance which this year showed over last. The things which the young people said were better said, and were better worth the saying. I think there is no occasion in our year at the Union which gives the Directors more valuable or authentic revelations of the character of our young people and of their strivings and achievements. To me it was inspiring and really surprising. The excellent form of the successive short speeches, the splendid public spirit which they showed, the interest in local improvement and in good citizenship, the emphasis upon good morals and good manners, the warm testimony to the value of the friendships formed, — all this was strong and fine. These clubs are manifestly real schools for the young people. The serious subjects which they take up and the serious way in which they take them up are rather remarkable. I can imagine no better training for civic responsibility and no more salutary way of cultivating social relations."

Plumbing School.

The Plumbing School has been full to the limit (34), and numbers have been refused admission for lack of room. The

problem of the School is not numbers, but how to make the pupil eager to acquire the amount of training which the science of plumbing obviously demands.

The State law requires that every young man plumber shall have a license. The standard of proficiency required to secure a diploma from our Plumbing School is higher than that required to get a license. It is possible for a boy to secure a license long before he has completed the required course of the School, as has happened. The possession of a license, under such conditions, tends to rob the boy of all ambition to further progress.

The requirements on which our diplomas are based are much too meager to meet the increasing demands of sanitary plumbing, but until a much more rigid State examination of those entering the trade shall be made, the School will have to be content with its present course.

School of Printing.

The School of Printing calls for more than a passing notice in order that its larger purpose may be fully understood. To the casual observer the School might seem to be run with no other thought than the training of a number of young men for the benefit of a few employing printers. This view is so superficial as not to require comment; but on the other hand, it is most desirable that the earnest, sincere efforts and the generous financial support which the Supervisors of the School (five of whom are leading master printers) are giving to make the School a success, shall be fully appreciated. The Supervisors realize that their efforts in this connection are not confined to Boston or limited to any one trade; that the School is a sort of laboratory experiment, wherein they are trying to readjust "apprenticeship" conditions, which are so unsatisfactory in all trades, and to determine the logical relation of trade schools to trade requirements.

After four years' experience with an evening school the Supervisors felt warranted last October in opening it as a day

school, which would follow shop practices, the working time of the School to be the same as that of the shop; that is, nine hours a day, for a period of twelve months.

After a probationary time of three months (to determine fitness) pupils are indentured to well known master printers, a part of which indenture is that the pupil shall serve one year in the School. The tuition is $100, but arrangements may be made for easy payments. The School is run entirely in the interest of the pupil, and not for the purpose of profit on work done, even though the expense of the School is much larger than the income.

The School offers a concrete proposition, and establishes for the boy definite relations to a livelihood, thereby preventing that uncertainty attendant upon "looking for a job" and the disasters which so often result from "drifting."

CONCLUSION.

We have had the services of Mr. Alfred B. Kershaw in developing the work of the clubs. He was with us from October until March, which nearly covered the winter's activities. He kindly consented to continue the work of two clubs until the close of the season, for which and all other services we are most grateful. One of the clubs, under his direction, is now rehearsing the "Merchant of Venice," to be given in June, and a creditable performance is confidently expected.

We desire to acknowledge, also, with hearty and appreciative thanks, the services of Miss Sanford in connection with the work of the Children's House, which have been constant, efficient, and most acceptable.

The Union is under obligation to many volunteer workers, teachers of classes, supervisors of clubs, lecturers and others, who have given so generously of their time and who have done so much to carry on the work in hand. To them we accord our sincere thanks.

SAMUEL F. HUBBARD.

MORGAN MEMORIAL.

MORGAN MEMORIAL.

SHAWMUT AVENUE AND CORNING STREET.

In charge, Rev. EDGAR J. HELMS.
Assistants, J. B. EYSTONE, Rev. H. B. KING, F. D. MOORE, Miss EDNA C. BROWN, Miss ELIZABETH S. EMMONS, Miss NEWMAN, Miss FAGAN.

THE year at Morgan Memorial has been one of progress in nearly every feature of the work. While we could not increase our numbers much on account of lack of room, there is great opportunity to improve the quality of work done.

Our field is becoming increasingly difficult. The foreign and colored populations are fast supplanting the Americans remaining in this district. These people need the Gospel even more than those they have supplanted, but they are prejudiced against our form of it, and often object to any kind of religion.

The children coming from these homes to our Sunday School do so without any encouragement from their parents. Many children are found with us on Sunday morning at 10.30 who have had no breakfast, and who have had no help to dress themselves for church. To this neglect is frequently added the vigorous opposition of priest or rabbi, or race prejudice. It is a constant wonder to us how we are able, with our inadequate teaching force and poverty of appliances in the way of pictures, charts, etc., to maintain so large a religious work as we have among the children. The average attendance of our Sunday School the past year has been 140. More than this number attend the services of the Children's Church on Sunday morning and evening. Heretofore we have encouraged our children to attend other Sunday Schools in this neighborhood held at hours that did not conflict with our own. We are convinced the practice has been pernicious to the child, especially with those schools that offer certain awards and give lavishly at Easter, Christmas, etc. There is difficulty to

awaken loyalty and maintain discipline. We have therefore transferred our Junior League from a week night to Sunday afternoon, and are hoping thus to counteract this religious nomadic tendency. Including this service we now have four religious services for children on Sunday.

We have five services for adults on Sunday. This makes a very full day for the workers. It is to be said, however, that so different are our various meetings that few attendants are to be found in more than two services during the day. During the week two evenings are set aside for religious meetings, and every noon hour there is a short service of prayer. During the entire week there are twenty-five regular religious meetings for adults and children. Manifestly the religious work of Morgan Memorial is not forgotten. It is the center and mainspring of our many other activities.

Our club work for girls, held largely on week evenings, has been successful. We are sorry we cannot report the same for the boys. We have been unable to secure leaders for the boys' clubs, and owing to certain racial conflicts that crept in it was deemed advisable to disband in the midst of the season and reorganize in the autumn on a new basis.

The Day Nursery and Kindergarten have continued their beneficent work during the year. The Children had a successful season in the country at Hopkinton under the auspices of the N. E. Deaconess Association. We are now anxiously wondering what generous person or persons will provide us with house and grounds this coming summer. We need a permanent country place for this fresh-air work. We also greatly need a place within a short ride of the city where our missionaries may spend two or three evenings of each week. Living as they do in this building where their work is carried on, they ought to get away from it two or three evenings a week. The nervous strain of taking all this trying work to bed with one at night is too great. We hope someone who reads this report will help us to a little cottage just outside the city limits where each night we may send two or three of our missionaries.

Our People's Forum has had the most successful year of its history. Able men have brought in stirring messages. These messages have been earnestly discussed by our people, and the results have been gratifying.

The Temperance work of the Institution has also had its most successful year. The temperance saloon has not only attracted a large number of unfortunate men, but has been unusually successful in securing their reformation, and obtaining situations for them. The meetings of the Total Abstinence Guild on Saturday nights, composed of reformed men and women, have been well attended. Hundreds have signed the pledge.

The Industrial School has been full; the quality of work superior to any previous year. Two much praise cannot be bestowed upon Miss Kate Hobart and her devoted assistants in this endeavor to turn these children of other climes into Yankees or loyal Americans. Our industrial school is a splendid auxiliary to the work of the public school.

Our Coöperative Stores and Industries also report the most successful year in their history. The development of this relief work has been steady. By the aid of a few generous contributors we are able to help hundreds of poor people to their own relief while they are helping others as unfortunate as themselves. We have been greatly encouraged by the assistance of the Associated Charities and other philanthropic organizations in this work. May the good friends everywhere continue to send us their old clothes, carpets, shoes, furniture, etc. We could help as many more deserving persons if we had as much more of these things. During the year, through the generous gift of Mr. E. J. Mitton, of Jordan, Marsh & Co., we have been able to put in a loom to weave up the garments sent us which are beyond repair into rugs and rag carpets. This is affording work to hundreds of worthy women. We have all these garments sterilized when received, and again the finished products are sterilized before they are sold. We hope our friends will generously patronize this gracious and

unobjectionable form of Christian philanthropy. Already we have outgrown our building. We want some steward of the Lord to take this feature of our work to heart, and by the investment of a few thousand dollars make it possible for us to extend a hand of help to more than a thousand unfortunate people every year — help that encourages self-respect and develops the noblest sentiments among those assisted.

The Carnival of Nations held at Morgan Memorial February 20–24 is a matter of glorious history to our Institution. Thousands of friends visited our building and its work. The Unitarian and Methodist ladies of Boston and vicinity worked enthusiastically together. The greatest harmony prevailed. The churches of Greater Boston were grouped in districts and assigned a booth representing some nation. The gross receipts of the Bazaar were $4,080.95. The net receipts were $2,865.34. This sum has enabled the Morgan Memorial Joint Committee of Unitarians and Methodists to pay off the deficit for the current year and to reduce the $50,000 mortgage $1,000. The value of the Carnival cannot be estimated in dollars. The ladies who so vigorously helped the work have met and organized into a Ladies' Auxiliary to help the work of Morgan Memorial. This organization we trust will mean very much to us in years to come.

The wisdom of making a Joint Committee of the Fraternity of Churches and the Boston Missionary and Church Extension Society of the Methodist denomination responsible for the work of the Institution is demonstrated. Every action of this joint board has been unanimous. The regular meetings which occur every other month have been well attended. The subcommittees which have considered the several phases of the work have done their work with enthusiasm. Never was there such widespread interest and heartier commendation of the work of Morgan Memorial. With such backing we shrink not from the tremendous task that confronts us in this difficult field.

Respectfully submitted.

E. J. HELMS.

THEODORE PARKER MEMORIAL.

REV. CHAS. W. WENDTÈ, *Minister.*
MISS KATE B. LITTLEFIELD, *Assistant.*

IN April, 1904, the following resolution was unanimously adopted: —

"The Executive Committee of the Benevolent Fraternity of Churches commends the work accomplished at the Parker Memorial during the past three years under Rev. C. W. Wendtè, and recommends that the work be continued vigorously by the Fraternity, with such changes as from time to time may seem advisable."

Sustained by this expression of confidence and promise of coöperation, the minister of the Parker Memorial and his assistants have sought during the past year to fulfil worthily their part of the obligation it imposed. The work has gone on much as before, with such new features as suggested themselves.

RELIGION.

The religious purpose has been paramount in all our endeavors. We have aimed to be a church, an every-day and institutional church, but still a church. The Sunday worship has been the centre of our activities and source of our highest inspiration. The Sunday attendance has been very unequal — this is inevitable in a constituency so unstable as ours — but has averaged about 200, about half of whom, we estimate, are residents of the neighborhood. The remainder come from other districts of the city and the suburbs. The experience of the past four years has plainly shown that we cannot hope to build up a family and neighborhood church, in the usual sense, at Parker Memorial. The South End is more and

THEODORE PARKER MEMORIAL.

more becoming a lodging-house district. The families resident therein are chiefly of foreign nationality and Roman Catholic and Jewish faith. The Protestant households are mostly Orthodox in their religious affiliations, and have long since been gathered into the churches of that order, in which the South End abounds. Many of the liberally-disposed residents prefer to worship in the attractive Unitarian parish churches of the Back Bay district, which are easily accessible. The long climb up two steep flights of stairs to our Memorial Hall prevents others, aged or invalid, from a regular attendance at our services. It requires unusual inducements at the Parker on Sunday to assure a congregation.

Accepting these conditions, we have sought to make our service attractive without sensationalism, and helpful to those who may attend. The order of worship has been simple and congregational. The music, as heretofore, led by a chorus choir of thirty voices, trained by Mr. F. W. Wodell. I take this occasion to commend in the highest terms the work of Mr. Wodell at the Parker Memorial for four years past. He has built up, by his earnest, unremitted labors and fine musical ability, one of the best church choruses in the city, whose services not only form an important feature of our own worship, but are in demand on important public occasions, such as the opening session of the World's Peace Congress in Tremont Temple. The presence of these bright and amiable young people at our Sunday services and social gatherings has greatly added to their enjoyableness, while Mr. Wodell has shown in many ways his personal interest in the deeper things of the spirit for which we stand. Grateful mention should be made also of our organist, Mrs. Eleanor G. Crandall, a talented performer on that noble instrument, who has not only given her services but herself to our cause. Under such leadership the congregational singing has been noticeably hearty.

The Minister has sought to preach practical and devotional sermons, varied by courses of lectures likely to be instructive

and helpful to his auditors. Thus a course of four monthly lectures was given by the pastor on the Old Testament Psalms, and illustrated by musical settings of the same by Hebrew, English, German, and American composers. The chorus choir rendered these in an artistic manner, aided by others. One evening the quartette, organist, and cantor of the Jewish Temple Ohabei Shalom illustrated the lecture with characteristic Hebrew music.

A series of six monthly lectures on "Religion and Life in Germany and Scandinavia," illustrated with over six hundred stereopticon views, largely prepared for the course, was given by the minister before crowded audiences. The Christian Holidays were observed with specially printed orders of service, beautiful music, and floral decorations. On Thanksgiving Day the Union South End Service was held in our hall. Eight ministers, representing the Baptist, Congregational, Presbyterian, Unitarian, Universalist, and Jewish denominations participated in a printed order of service. A large overflow meeting of the World's Peace Congress in our hall was addressed by several foreign speakers and Revs. S. M. Crothers and C. W. Wendtè.

In May the Chorus Choir gave Gade's lovely anthem, "The Crusaders," aided by several soloists of local repute, the minister lecturing briefly on "The Crusades."

A cantata by Mr. F. W. Wodell on "God and Praise" occupied another Sunday evening.

Miss Caroline Huidobro also delivered her excellent illustrated lecture: "The Christ of the Andes."

Revs. Edward Cummings, Thos. Van Ness, J. R. Crooker, F. S. Wicks, J. H. Applebee, and Chas. E. St. John preached, and Messrs. James P. Munroe and Thos. Hawley favored us with their word at Sunday evening meetings. In December the minister addressed the Actor's Church Alliance on "The Genius and Mission of Art."

The After-meetings, usually held in the parlors at the conclusion of the Sunday service, have been well-attended and

helpful. Sometimes as many as 70-80 persons were present, listened to speakers, participated in the conversation, partook of a cup of tea, and enjoyed the fellowship.

In July and August the service was transferred to Boston Common, the minister being in general charge of the Benevolent Fraternity's open-air Sunday services, and conducting seven of them in person. Besides this he has preached and lectured over thirty times in city and suburban churches, being out of the pulpit but two Sundays during the year.

BENEVOLENCE.

The Benevolent work of the Parker Memorial is one of its best and most thankful features. From its very nature, however, its character and extent cannot be set down in words or summed up in statistics. A goodly number of persons have been aided by personal sympathy and attention, gifts of money, employment, and kind offices. Our gratitude is due to the Tuckerman Circle and Benevolent Fund of the Fraternity for liberal grants for this purpose. No feature of my personal ministry has given me more satisfaction and happiness than this human helpfulness, for which each day brought abundant opportunity.

At Thanksgiving the usual appeal to our Country Churches was omitted, but quite a number sent in gifts of money and quantities of provisions, which, with other sums from our own fund, we bestowed upon some fifty families.

In summer the Mothers' Club enjoyed several outings, a number of women and children were sent to various vacation homes, especially that at Shirley, Mass., under Miss Eliz. Cordner's devoted supervision.

Through the courtesy of the Elevated Railway several hundred car tickets were distributed among families of slender resources; others were given free carriage rides through the B. Y. M. Christian Union's Country Week Committee.

The Boston Flower and Fruit Mission held its usual distribution twice a week from the Parker. The free distribution of ice for the sick poor was carried on from our office.

Our Boys' Summer Camp at Bridgton, Maine, was fully reported in our last annual statement. It was an undertaking requiring much labor and some courage, and its success very gratifying.

At Christmas a new feature was a festival, with a large tree, electrically lighted, and loaded with gifts and goodies for young and old. It was attended by five hundred people, whose enjoyment fully repaid those who had prepared the entertainment, which concluded with stereopticon views and addresses by Mrs. E. M. Bangs, Mr. F. W. Birchall, and the pastor.

EDUCATION.

The Educational work of the past year has been the largest and most successful in the history of the Institution. Twelve classes in various useful and ornamental arts have been maintained, with as many teachers and helpers. The courses included Millinery, Dressmaking, Wood-carving, China-painting, Gymnastics, Dancing, Photography, Piano, and Elocution.

The enrolment for the first term of twelve lessons was 327; for the second term, 256. In all, about four hundred young persons, fifty-five of them children, have availed themselves of these facilities. This is an increase of about thirty per cent on last year's enrolment. The total income from class fees was $817, as against $539 last year, and $348 the year previous to that. Our class work was thus self-sustaining.

At the annual exhibition of class work in April a most creditable showing was made, while the progress of the students of the saltatory art was displayed in the dancing sociable which followed. Our thanks are due to Miss Adelia A. Wiggin, Miss Caroline Rafferty, Miss F. E. Richberg,

Miss E. E. Milestone, Miss Elizabeth E. Tyler, Miss Louise A. Webster, Mr. F. W. Birchall, Miss Angie Loveland, Miss Catherine Reed, and others for their valued services as instructors.

Two lecture courses, of ten evenings each, have been given as follows: —

FIRST COURSE.

WEDNESDAY EVENINGS, FROM OCT. 12 TO DEC. 7, 1904.

Mrs. JESSIE ELDRIDGE SOUTHWICK. Readings: with Song Interludes by Mr. CLIFFORD SAVILLE. Accompanist, Miss ANGIE LOVELAND.

Hon. ARTHUR K. PECK. New Illustrated Lecture: "Our New England Alps," the White Mountains of New Hampshire.

Rev. J. J. LEWIS. Illustrated Lecture: "The Oberammergau Passion Play of 1900."

FRANK W. BIRCHALL. Illustrated Lecture: "Camping by Mountain, Lake, and Stream."

Rev. CHARLES W. WENDTÉ. New Illustrated Lecture: "Aquidneck, the 'Isle of Peace.'" A study of Newport by the Sea.

J. R. AINSLEY. Illustrated Lecture: "Wanderings in Mexico."

WILFRED A. FRENCH. Illustrated Lecture: "Artistic Paris: Treasures of the Luxembourg Museum."

CLAY MACCAULEY. Illustrated Lecture: "Japan and the Japanese."

School of Expression (S. S. CURRY, *President*). Dramatic and Literary Entertainment (in the lower or Fraternity Hall).

SECOND COURSE.

WEDNESDAY EVENINGS, FROM JAN. 11 TO MARCH 22, 1905.

Rev. Dr. SCOTT F. HERSHEY, Pastor First Presbyterian Church, Boston. Lecture: "The Black Octopus of the North; or, the Advance of Russia."

Rev. A. T. KEMPTON. Illustrated Lecture: "Hiawatha," as performed by the Ojibway Indians.

Miss MINNA E. TENNEY. Illustrated Lecture: "A Summer in Norway."

Hon. A. D. PECK. Illustrated Lecture: "Life-saving Stations and Life-savers of the United States."

Mr. HOWARD C. BURLINGAME. Illustrated Readings: "An Evening with Charles Dickens." Many views.

Mr. EDWIN D. MEAD. Lecture: "George Washington and the Opening of the Great West."

Rev. THOMAS VAN NESS. Lecture: "My Visit to Tolstoi at his Summer Residence, Yasnai Polynai."

Miss CAROLINA HUIDOBRO. Illustrated Lecture: "Argentina and Patagonia."

Grand Concert under the direction of Mr. F. W. WODELL.

Capt. C. M. FULLER. Illustrated Lecture: "The Panama Canal."

In variety and interest, the ability of the speakers, and beauty of their illustration, these lectures were the best we have as yet presented. The exceedingly low price of admission (ten cents, or fifty cents for the course of ten entertainments) brought them within the reach of all. Yet the attendance was smaller than in previous years, and we fell $66 short of paying our expenses. This we attribute mainly to the rival Free Public School Lectures at the South End. But, in truth, so many free entertainments are offered the community that they are unwilling to make any contribution themselves, and are surfeited with the attractions pressed upon their attention. A communicative and cheerful vagrant, whom the writer had known in California, recently made a friendly call on him. "Boston is a real paradise for a man of my tastes," he declared. "It's a poor day when I can't beg fifty cents or a dollar to pay my personal expenses, and every night there are so many free shows, — lectures, entertainments, conventions, church services, and socials and political meetings to choose from, that it's an embarrassment of riches!"

A number of other lectures have been given at the Parker, notably a course of five talks on Tolstoi by Mr. George Willis Cooke.

This year, as last, we united with the Boston Public Library Trustees in maintaining a free public reading-room and library station in the west store of our building. It was

finely patronized, but in early April the library authorities felt constrained to withdraw from this and other of their South End Stations, and concentrate about their new South End Branch Library in the Every Day Church on Shawmut Avenue. During April, May, and June, 1905, we maintained the reading-room at our own expense. The attendance for these three months was 3,110. We were compelled to close it in July, owing to our financial inability to meet the added expense.

CLUBS.

The Club-work of the Parker Memorial was carried on much as usual. The Mothers' Club of forty members, led by Mrs. E. M. Bangs and others, has had a very successful year, meeting weekly in the parlors for sociability, to listen to talks, and do little kindnesses.

The Society for Health Education and the Association for the Eradication of Tuberculosis have each sent several speakers, whose helpful counsel has been most welcome. Other friends have furnished musical entertainments, readings, etc.

The Young People's Club has been rather dormant this winter, partly from lack of efficient leadership, in part because the Parker Memorial itself is a young people's club. Yet several pleasant meetings have been held, and some social service done.

The Boys' Club has undergone many vicissitudes. A great deal of hard and devoted work has been done in its behalf by Mr. F. W. Birchall and others. It has had periods of great activity and others of "innocuous desuetude." The opening of the splendidly equipped Boys' Club, Lincoln House, in our neighborhood, has drawn many away from our meagre facilities.

The Martha and Mary Club, so long connected with our edifice, has continued its work of beneficence, and displayed anew the unselfishness of its members.

The Parker Memorial Woman's Alliance was unfortunate in the absence of its president in California during several months in the winter, thus depriving it of its leader. No enterprise for the financial benefit of the Church was this year undertaken, but the society met regularly and has rendered much useful service in dispensing the hospitalities and aiding in the benevolences of the Church.

As heretofore the free use of our halls has been granted to some sixteen of our sister charities, to some of them several times during the year. Among these were South End House, Hale House, the Historical and Literary Society (colored), Mass. Women Workers' Association, Arlington Street Girls' Club, First Church Girls' Club, Hecht Club, and Free Religious Association.

In Memoriam.

We have to deplore the loss of two noble women and veteran workers in the cause for which our Parker Memorial stands, Mrs. E. D. Cheney and Mrs. Mary A. Livermore, both of whom honored us by serving as vice-presidents of our Theodore Parker Fraternity, and on occasions gave us the privilege of their presence and word at our meetings. We add this tribute of grateful acknowledgment and in memoriam to the outpouring of love and praise which their departure from the community has elicited.

Sociability.

Socially we have had many good times during the year. Four evening receptions were given: to the Minister and his wife, to the corps of Teachers, to Mr. and Mrs. Wodell and the Chorus Choir, and to the members of the classes. Social gatherings and picnics were also held by the various clubs.

Our acknowledgments are due to Messrs. J. B. Kempton, A. H. Wood, and A. L. Grosvenor for ushering at our Sun-

day meetings, and to other kind friends who gave us their services, in especial to the Social Service Club of Harvard University for a delightful evening of music and humor.

ADMINISTRATION.

The total home income of the Parker Memorial during the past year was $2,595.74, as against $2,043.09 last year, and $586 in 1901–2, the first year of the new administration. This, however, includes the Boys' Camp receipts.

The great changes now taking place at the South End, transforming it from an American to a foreign residential district, are a serious menace to the future of this Church. An indication of this change may be found in our Boys' Club, which, four years ago, numbered 56, all but three of them native Americans, but which to-day numbers 43, all Irish, Italian, and Hebrew, except three. Our Mothers' Club is made up of seven nationalities, nearly all Roman Catholic or Jewish in faith.

We have to report with regret a number of changes in our working force. Miss Anne Jenison, who for three years past has given us such able and devoted service, withdrew from the work in September, for reasons which we respected, while deploring her loss to us. Miss Jenison had made herself greatly beloved, and was so identified with the Parker activities that we shall find it difficult to replace her. Mrs. E. M. Bangs, after seven months of faithful service, left for her new home in New York State. Mr. F. W. Birchall also left us in April, while Mr. R. D. Forbes, our excellent janitor, was tempted away by a larger salary and easier hours of labor.

Ours is a soldier service, the long hours, and large amount of evening work especially, telling on one's strength and spirits. The building is kept open from 9 A.M. till 10 P.M. every week day, except in mid-summer. The great variety of undertakings, educational, social, benevolent, and relig-

ious, conducted by this branch; the heterogeneous, unstable character of our constituency, made up, as it is, of persons of many different ages, nationalities, races, religions, and grades of social culture; the constant dealing with the destitute and depressed, the sad and the simple, the cranky and the rude-mannered, — all this is wearing and exhausting to both mind and heart.

Only by one's love of humanity and desire to be about the Father's business; only as one enjoys the confidence, and is sustained by the generous coöperation of this Fraternity of Churches, is it possible for such a work to be continued year after year with cheerfulness, courage, and faith.

CHARLES W. WENDTÈ,
Minister.

CHANNING CHURCH,

EAST COTTAGE STREET, DORCHESTER.

REV. JOHN DAY, *Pastor.*

I HAVE the honor to submit the following report of the work done at Channing Church for the year May 1904 — May 1905.

Little change has been made in the character of the work done here. Channing Church is distinctly a parish church, and the ordinary activities of a parish have been pursued. Especial attention has been given to the cultivation of the religious life. With that end in view the Sunday services have been the point about which our work has centered. The church has been open for worship during the months of May and June, 1904, and from September, 1904, to May 1905. In the month of October, an *evening* service was instituted, in addition to the regular morning service. For ten

consecutive Sunday evenings the minister delivered a series of short addresses upon the "Ten Commandments."

In December a new plan was tried, the evening service being conducted by visiting clergymen. In behalf of the parish I wish to thank the Rev. Messrs. James DeNormandie, Eugene R. Shippen, Edward Cummings, Louis C. Cornish, Henry T. Secrist, and Mr. Lee M. Friedman for their kindly services. As originally planned, the music at the second service was entirely congregational; but this proving unsatisfactory, the services of an instrumental quartet were secured. The results, as far as increasing the attendance, warranted the change. In this connection I wish to extend the thanks of the parish to Mr. William Keim, musician, who kindly gave his services for one month.

The success of the evening service however was offset by a constantly diminishing attendance in the morning. And after a thorough canvass of the parish it was decided to hold but one service, that to be held in the evening. This change seems to be entirely warranted by the situation; for the domestic arrangements of nearly all the families in the parish practically forbid regular attendance in the morning. By holding our service in the evening, I believe we are meeting the convenience of the greater part of our number. At a second canvass of the parish made about the first of April, all but ten of our eighty-one families said they preferred an evening to a morning service.

In October the annual Harvest Supper was held. Monthly social gatherings of the parish have been held during the winter.

Sunday School.

The work of the Sunday School has gone steadily on. The school has been studying the Life of Jesus. During the fall and early winter weekly teachers' meetings, for the study of the lesson, were held under the leadership of the minister. The school now numbers seventy-five scholars. The school

is seriously handicapped by lack of workers. We have exhausted our own supply of available teaching material. We need several new teachers. Our school is the most promising feature of the work here. In this connection I wish to return thanks for the services given and offered by Miss Bedelia Valentine, Dr. Fred Stetson, and Mr. E. L. Cutter, of the First Parish.

The Woman's Alliance, numbering nineteen members, has held regular meetings on alternate Wednesdays during the church year. During the fall and winter a study class has been held after each meeting. Under the leadership of the minister the history of Unitarianism has been studied.

A new departure in the shape of a week-day lecture course was started last winter. The following lectures were given during December and January. "A Flying Trip through Europe," by Mrs. Mae D. Frazar; "Robert Burns," Rev. William Pierson; "The Parsifal Play," Rev. Thomas Van Ness; "Eugene Field," Rev. F. S. C. Wicks; and "The Rhine Tour," Rev. C. W. Wendtè. To these friends who kindly offered their services I wish to extend the thanks of the parish. The course was financially successful. In April, a lecture on "Street Railroading" was given by Mr. Robert Derrah.

It is my pleasure to call attention to two gifts made to the parish during the last year. The first is a silver baptismal basin, given by the Misses Jeffers in memory of their mother, Mrs. Caroline G. Jeffers. The second is the gift of new hymn books from the Harvard Church, Charlestown.

There are eighty-one families connected with the parish, making a total of about two hundred and fifty individuals. Of these, sixty are covenant signers and fifty-three weekly subscribers. It must be noted that these subscriptions represent families, rather than individuals. Five-eighths of the families have this year become financially interested in the parish, a proportion not reached in former years. During the year twenty-five people (adults) have joined the church by signing the covenant book.

As to our financial condition. Our estimated expenses for the coming year, exclusive of the minister's salary, will be about $850. Of this amount we have raised, through weekly subscriptions, $480. Fifty-three families have pledged themselves for this amount from April, 1905, to May, 1906. This leaves a shortage of some $400, some of which can no doubt be raised by fairs and entertainments.

The conditions with which we are confronted make our work especially difficult. We have no permanent population upon which to draw. The greater part of our families, living as they do in apartment houses, is constantly shifting. The change from a Protestant to a Catholic community is rapid and inevitable. During my pastorate of a little more than two years I have witnessed an almost entire change in the personnel of my congregation.

To understand the situation aright, two other facts must be borne in mind. First: The slender income, together with the large expenses of many families, make it well nigh impossible for them to *give* much to the church. Twenty-five cents a week seems to them a large amount to pay for church privileges.

Second: These very families, because of their slender incomes, look upon the church and all religious work as a luxury. These things apparently fill no needed place in their lives. And the cost of connecting oneself with a church is too great for benefits received. The theatre, the whist club, the lodge, give more satisfying returns and really fill a want in their lives. Yet these people, I believe, need the offices of religion fully as much as *any* in our city, fully as much as the dwellers in the slums, or that homeless population crowding the lodging-house district. We are dealing with families and not individuals, and families whose spiritual and not material wants need attention. The problem which we have had to face, and which we ever shall have to face, is that of making these people want the things of the spirit.

JOHN DAY.

APPENDIX.

SUMMER WORK, 1905.

BULFINCH PLACE CHURCH.

OUR Summer work was very similar to that of previous years. The Church was open for public worship every Sunday, with the exception of July 30 and during August. The building was open every day from 9 to 1, the minister or one of his assistants being present. The ministry-at-large was maintained by visiting. The work of distributing flowers was carried on as usual. Numerous vacations or outings were provided, varying in length from a day to three weeks. The Play-room, or Play-school, for girls of the neighborhood, was carried on from July 5 to August 23, with three paid teachers and one volunteer.

In this department, the experiment was tried of introducing a certain amount of systematic instruction, instead of giving all the time to play. The older girls were taught housekeeping, nature studies, and light gymnastics; while the younger children were kept busy with paper-folding and pasting, clay-modelling, and other Kindergarten occupations. This was in addition to their songs and games.

The result was that we had a smaller number of children (from fifty to seventy-five) but the work was more satisfactory, and encourages us to believe that we can follow these lines more successfully another year.

CHRISTOPHER R. ELIOT.

NORTH END UNION.

OUR summer work for 1905 was marked by larger efforts and a correspondingly greater degree of genuine service to the community.

During the past year we began the distribution of modified milk, prepared by the D. Whiting Sons. This milk is sold at the nominal price of two cents per bottle. That this service is appreciated can best be determined by the fact that 13,959 bottles were sold at the North End Union during July and August, and the demand is steadily increasing. It is in charge of the resident worker, who is constantly calling upon, advising, and instructing the mothers how and when to give the milk.

It is impossible to estimate how much sickness has been prevented, but we do know that many mothers have said, "The milk has saved my baby's life!" This beneficent agency serves a double purpose, as it is constantly bringing the resident worker into close personal touch with those for whom our earnest efforts are truly designed.

In addition to the above, flowers were sent out twice each week, excursions arranged to include those not otherwise provided for, and in fact every appeal for advice or assistance responded to in some way.

Our list of names for flowers is prepared gradually, and is ready before the season begins. To these friends were carefully distributed 1,649 bouquets. We need scarcely add that these sweet messages of remembrance would be greatly missed by those who truly appreciate and look forward to "Flower Day." Visitors from the various towns sending blossoms, helped in the beautiful ministry by their personal presence in the homes, gladdening many a sad heart and encouraging all. To these kind friends we add our own most grateful thanks.

Excursions were made: namely, to Norumbega Park, Blue Hill, Franklin Park, Beachmont, and Winchester. The last was an entertainment provided for one of our dressmaking classes by a few ladies of the Winchester Unitarian Church. We thank them most sincerely.

Our mothers, working girls, and small children, 137 in all, were given a day's outing, and great care was taken to include only those who would not otherwise enjoy such a privilege.

A number of our working girls and mothers were enabled to go into the country for two weeks through the kindness of the Lend-a-Hand Society, "Country Week," and several private agencies.

We again desire to acknowledge our obligations to the Elevated Railroad for free tickets, to the Newton St. Railway Co. for special cars and Norumbega Park privileges, and to the "Traveller Outing Fund" for tickets.

To these and all of the many kind friends who helped so materially to make our summer work a blessing we extend our heartiest thanks and appreciation.

NORTH END UNION CAMP.

Our Camp on Moose Pond, Bridgton, Maine, opened July 2, and continued until September 2, under the direction of Mr. W. Hamilton Gibson, Jr., who gave it earnest, faithful service.

The price paid, which included transportation and two weeks' board in Camp, was $12. This did not cover cost, nor was it expected to do so, as it seemed desirable to make the price low enough to come within the means of the working boy.

Seventy-three young men, divided into two small and three large groups, availed themselves of this opportunity. In addition to the usual routine of camp life, swimming, boating, athletics, etc., a three days' tramping trip to the summit of Mt. Washington and return was made by three different groups, and also shorter tramps. We desire to acknowledge with appreciative thanks the many courtesies received from Mr. Edward L. Lewis, Bridgton, Maine, and the favors granted by the Eastern Steamship Co., the Maine Central, and Bridgton & Saco Railroads for special rates of transportation.

A camp has problems peculiar to itself, but the summer's experience demonstrated that camp life has in it great possibilities for personal service, and may be made worth all it costs.

S. F. HUBBARD.

MORGAN MEMORIAL.

IN our Fresh-Air work we kept our Day Nursery with forty children in Middleton, Mass., during July and August.

Through the N. E. Deaconess Fresh-Air Camp we were able to send upwards of forty more for two weeks at Hopkinton.

Through the kindness of other organizations and individuals several others, tired out with overwork or age, have been given from one week to one month in the country.

Every month we have had picnic parties for various classes and organizations.

A storm defeated us in the contemplated visit to Long Island on the Randidge Fund.

Several hundred in our neighborhood have reason to thank God for the fresh air they have received through the kind donations of organizations and friends to our Fresh-Air work.

During the summer our open-air Gospel and temperance meetings have been regularly maintained on a square near the chapel. The results of these open-air meetings are very satisfactory.

Tuesday, Thursday, and Saturday we have regularly maintained religious and temperance meetings indoors.

The Children's Church has combined with the Adult Church during the summer, both Sunday morning and evening. The result has been to make our congregation large. At night the minister has given a course of lectures, illustrated by the stereopticon, on travels through the Holy Land. Every seat in the auditorium has usually been filled.

All our workers except the minister have had a week to one month of vacation, and we enter upon the winter campaign with courage.

E. J. HELMS.

THEODORE PARKER MEMORIAL.

THE summer work of the Parker Memorial has been along the usual lines, except that the minister was away during July and August in Europe.

His place was, however, well filled by Rev. Wm. T. Brown of East Boston, who spent several hours each day at the building, answering calls for personal and pastoral service, and also took charge of the Boston Common Sunday afternoon services. Fourteen services were held at 5.30 P.M., at which 29 speakers addressed gatherings ranging from 100 to 300 persons.

Miss Kate B. Littlefield has been in general charge of the benevolent work of the summer months.

The Free Ice distribution to the sick poor has been a source of comfort to many during the heated term.

Sixteen women were sent to the vacation home maintained by Miss Caroline Cordner and her friends at Shirley, Mass. We take this occasion to say that this is one of the most admirably managed and helpful adjuncts to philanthropic work among the depressed classes of the city with which we are acquainted. The beauty of the neighborhood, the simple, warm-hearted hospitality, the wisdom, gained by experience, displayed in the arrangements for the comfort and care of their summer guests, entitle our fellow-workers at Shirley to our sincere acknowledgments.

Through the kindness of the Boston Elevated a goodly number of free rides on their cars were enjoyed by other of our Parker Memorial people, some 300 tickets being thus distributed. We know of one poor lady, a great sufferer from lung disease, who could hardly have gotten through the summer but for the daily ride this afforded her, away from her hot little chamber under the eaves to the cool breezes at City Point, South Boston.

A timely donation from an Arlington friend, Miss E. L. Wellington, enabled us to give vacation trips to still other deserving workingwomen; and the Mothers' Club enjoyed several outings at Waverley Oaks, Bass Point, Nahant, and Lexington.

Meanwhile the Boston Fruit and Flower Mission, the original society which established this beautiful work in the United States, met regularly, two days a week, in our lower or Fraternity Hall. A score of good women received the flowers sent in from neighboring towns, made them up into bouquets, and carried them to the homes of the needy, the neglected, and the shut-ins, as well as to the hospitals. In this way some 30,000 bouquets were distributed.

In such and other ways the Parker Memorial has sought to render service to the community during the summer.

CHAS. W. WENDTE.

LIST OF DELEGATES

OF THE

BENEVOLENT FRATERNITY OF CHURCHES IN THE CITY OF BOSTON,

1905–1906.

FIRST CHURCH.

Rev. —— —— *President* . . . . 41 Marlboro Street
JOSEPH G. FRANCIS . . . . . 40 State Street
ARTHUR W. MOORS . . . . . 111 Devonshire Street

SECOND CHURCH.

Rev. THOMAS VAN NESS, *President* . 11 Carlton Street, Brookline
SUMNER H. FOSTER . . . 190 Harvard Street, Brookline
ARTHUR W. CHESTERTON . . . . . 49 India Street
WILLIAM H. NORTH . . . . . 852 Beacon Street

ARLINGTON STREET CHURCH.

Rev. PAUL R. FROTHINGHAM, *Chairman* . . 294 Beacon Street
RUSSELL G. FESSENDEN . . . . . 16 State Street
COURTENAY GUILD, *Secretary* . . . 26 Mt. Vernon Street
HENRY W. SWIFT . . . . . 50 State Street
GEORGE PEIRCE . . . . . 60 Congress Street

SOUTH CONGREGATIONAL CHURCH.

Rev. EDWARD CUMMINGS . . . 104 Irving Street, Cambridge
FREDERIC H. NAZRO . . . . . 272 Devonshire Street
WILLIAM P. FOWLER, Kimball Building, Room 726, 18 Tremont Street
DUDLEY R. CHILD . . . . . 755 Boylston Street
HARRY B. SAWYER . . . . . 84 State Street

KING'S CHAPEL.

Rev. HOWARD N. BROWN, *President* . . . 297 Beacon Street
FRANCIS L. COOLIDGE . . . . . 296 Marlboro Street
ERNEST JACKSON . . . . . 383 Beacon Street
J. A. L. BLAKE . . . . . 37 Beacon Street
CHARLES L. BURRILL . . . . . 48 Congress Street

FIRST PARISH, DORCHESTER.

Rev. E. R. Shippen, *President*	60 Virginia Street, Dorchester
Henry F. Howe, *Treasurer*	65 Bedford Street, Boston
W. Carroll Pope, *Secretary*	Hotel Monadnock, Dorchester
Frederick O. North	57 Court Street
George B. Fox	6 DeWolf Street, Dorchester

CHURCH OF THE DISCIPLES.

Rev. Charles G. Ames, D.D., *President*	12 Chestnut Street
George A. Smith	19 Winter Street, Dorchester
Mrs. Charles E. Lincoln	7 Orchard Street, Jamaica Plain
Alfred Jones	Norfolk House
Dr. E. L. Parks	31 Newbury Street

FIRST PARISH, BRIGHTON.

Rev. F. S. C. Wicks, *President*	20 South Street, Brighton
Mr. and Mrs. Frederick J. White,	42 Englewood Avenue, Brookline
Edward E. Wood	Cummings Road, Brookline
Dr. and Mrs. J. Henry Woods	Brighton

HAWES UNITARIAN CONGREGATIONAL CHURCH, SOUTH BOSTON.

Rev. James Huxtable, *President*	568 East Fifth Street
Walter Jenny	55 G Street
Albert H. White	566 Broadway
Charles B. Bedlington	53 Old Harbor Street
Mrs. Charles B. Bedlington	53 Old Harbor Street

FIRST PARISH, WEST ROXBURY.

Rev. Ernest S. Meredith, *President.*

C. W. Sparhawk, M.D.	Centre Street
B. H. Jones	Mt. Vernon Street
Mrs. Herbert L. Morse	Whittemore Street
Mrs. John A. Whittemore	Hastings Street

ALL SOULS' UNITARIAN CHURCH, ROXBURY.

Rev. H. T. Secrist, *President*	3 Abbotsford Street
Mr. and Mrs. A. W. French,	15 Stockton Street, New Dorchester
Mr. and Mrs. E. W. Howe	10 Wayne Street, Roxbury
Miss Katharine A. Gage	29 Wenonah Street, Roxbury

FIRST CONGREGATIONAL SOCIETY OF JAMAICA PLAIN.

Rev. Charles F. Dole, *President*	Roanoke Avenue
E. Peabody Gerry, M.D.	2 Everett Street
Miss Ellen Lee	Alveston Street, Jamaica Plain

Seventy-Second Annual Report

of the

Benevolent Fraternity

of

Churches

in the City of Boston

1905-1906

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SEVENTY-SECOND ANNUAL REPORT

OF THE

BENEVOLENT FRATERNITY

OF

CHURCHES

IN THE CITY OF BOSTON, Mass.—

1905-1906

WITH THE

Reports of the Treasurer and Ministers-at-large

BOSTON
PRINTED BY WM. B. LIBBY, 16 ARLINGTON STREET
The Garden Press
1906

Form of Bequest.

I give and bequeath to the BENEVOLENT FRATERNITY OF CHURCHES IN THE CITY OF BOSTON, *a Corporation established by law in the State of Massachusetts, the sum of*
dollars.

The above is the simple form requisite in making a legacy for the furtherance of our work.

Executive Committee, 1906-1907.

President,

REV. PAUL REVERE FROTHINGHAM.

Vice-President,

REV. EDWARD CUMMINGS.

Treasurer,

WILLIAM P. FOWLER.

Room 726, No. 18 Tremont Street, Boston.

Recording Secretary,

ERNEST JACKSON.

383 Beacon Street, Boston.

REV. THOMAS VAN NESS.
COURTENAY GUILD.
FREDERIC O. NORTH.
ARTHUR W. MOORS.
SUMNER H. FOSTER.
CHARLES L. BURRILL.
MRS. CHARLES E. LINCOLN
REV. CHARLES E. PARK.

Sub-Committees.

Committee on Finance,

MESSRS. FROTHINGHAM, VAN NESS, FOWLER, GUILD, AND MOORS.

Committee on Bulfinch Place Church,

MESSRS. VAN NESS, NORTH, AND PARK.

Committee on North End Union,

MESSRS. MOORS AND FOSTER AND MRS. LINCOLN.

Committee on Channing Church,

MESSRS. NORTH, CUMMINGS, AND BURRILL.

Committee on Morgan Memorial,

MR. GUILD, MRS. LINCOLN, AND MR. PARK.

Committee on Parker Memorial,

MESSRS. CUMMINGS, MOORS, AND BURRILL.

Committee on General Work,

MR. FROTHINGHAM, MRS. LINCOLN, AND MR. BURRILL.

Committee on Care and Repairs of Building,

MESSRS. NORTH, MOORS, AND FOWLER.

Committee on Poors' Purse,

MESSRS. FOWLER AND CUMMINGS.

The Executive Committee holds its regular meetings on the second Thursday of each month except July and August.

List of Delegates

OF THE

BENEVOLENT FRATERNITY OF CHURCHES

IN THE CITY OF BOSTON.

1906–1907.

ARLINGTON STREET CHURCH.

Rev. Paul R. Frothingham ..... 294 Beacon Street
Courtenay Guild ..... 26 Mount Vernon Street
Russell G. Fessenden ..... 16 State Street
Henry W. Swift ..... 50 State Street
George Peirce ..... 60 Congress Street

KING'S CHAPEL.

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Francis L. Coolidge ..... 296 Marlborough Street
Ernest Jackson ..... 383 Beacon Street
Charles L. Burrill ..... 53 State Street
J. A. L. Blake ..... 37 Beacon Street

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William P. Fowler ..... Room 726, 18 Tremont Street
Federic H. Nazro ..... 272 Devonshire Street
Harry B. Sawyer ..... 84 State Street
Charles L. Davis ..... 16 Pearl Street, Dorchester

SECOND CHURCH.

Rev. Thomas Van Ness ..... 11 Carlton Street, Brookline
Sumner H. Foster ..... Old South Building
J. Allen Crosby ..... 70 Boylston Street, Jamaica Plain
C. Louis Bertram ..... 125 Meridian Street, East Boston
William R. Conover ..... 2 Chatham Row

FIRST CHURCH.

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Joseph G. Francis.....40 State Street
Arthur W. Moors.....111 Devonshire Street
Charles E. Loud.....73 Beacon Street

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Rev. Charles G. Ames.....12 Chestnut Street
George A. Smith.....19 Winter Street, Dorchester
Mrs. Charles E. Lincoln.....7 Orchard Street, Jamaica Plain
Alfred Jones.....Norfolk House
Miss Emily F. Carpenter.....486 Massachusetts Avenue

HAWES UNITARIAN CONGREGATIONAL CHURCH, SOUTH BOSTON.

Rev. James Huxtable.....568 East Fifth Street, South Boston
Walter Jenny.....5 G Street, South Boston
Charles B. Bedlington.....55 Old Harbor Street, South Boston
Mrs. Charles B. Bedlington.....55 Old Harbor Street, South Boston
Albert H. White.....566 Broadway, South Boston

ALL SOULS' UNITARIAN CHURCH, ROXBURY.

E. W. Howe.....10 Wayne Street, Roxbury
Mrs. E. W. Howe.....10 Wayne Street, Roxbury
W. A. French.....59 Crawford Street, Roxbury
Mrs. W. A. French.....59 Crawford Street, Roxbury
Miss Katharine Gage.....29 Wenonah Street, Roxbury

FIRST PARISH, WEST ROXBURY.

Rev. Ernest S. Meredith.....Linnet Street, West Roxbury
Mrs. Ernest S. Meredith.....Linnet Street, West Roxbury
John A. Whittemore.....Hastings Street, West Roxbury
Mrs. John A. Whittemore.....Hastings Street, West Roxbury
Benjamin H. Jones.....87 Mount Vernon Street, West Roxbury

FIRST PARISH, BRIGHTON.

Frederick J. White.....42 Englewood Avenue, Brookline
Mrs. Frederick J. White.....42 Englewood Avenue, Brookline
Edward E. Wood.....Cummings Road, Brookline
Dr. J. Henry Woods .....Brighton
Mrs. J. Henry Woods .....Brighton

FIRST CONGREGATIONAL SOCIETY OF JAMAICA PLAIN.

Rev. Charles F. Dole.....Roanoke Avenue, Jamaica Plain
E. Peabody Gerry, M. D.....2 Everett Street, Jamaica Plain
Miss Ellen Lee.....Alveston Street, Jamaica Plain

THIRD RELIGIOUS SOCIETY, DORCHESTER.

Rev. John Haynes Holmes .....Granville Street, Dorchester
Dr. M. Ordway Daly.....1119 Adams Street, Dorchester
Mrs. Mary C. T. Fay .....Carlton Avenue, Milton
Mrs. Eugene C. Wylie .....River Street, Dorchester
Alexander D. Fraser.....Carruth Street, Dorchester

The Annual Meeting of the delegates for the choice of officers is on the first Sunday in May. The other regular meetings are on the second Sunday in October, the second Sunday in December, and the second Sunday in March.

The contributions from the churches should be paid before the first day of May, and any church that fails, for two successive years, to contribute to the support of the Fraternity loses its membership in the corporation.

Report of the Executive Committee.

PRESENTED MAY 6, 1906.

THE work of the Fraternity this year shows a gratifying increase in quantity and quality. Its financial condition, though still not wholly satisfactory, has improved, the deficit of $1,164.52 contrasting well with $2,767.87 in 1905, and $4,189.39 in 1904, and, if the churches continue their generous support, next year's showing will be still better.

On Oct. 1, 1905, after four years of manifold activity the Rev. Charles W. Wendté retired from the Corresponding Secretaryship, and the Executive Committee has lost by resignation two valuable members, the Rev. F. S. C. Wicks, for four years Recording Secretary, and the Rev. H. T. Secrist; it has added to its membership Mrs. Charles E. Lincoln.

The accompanying sketch of the origin of the Fraternity and its work will introduce the separate reports which will repay careful reading.

THE BENEVOLENT FRATERNITY OF CHURCHES.

IN 1823 some nine Unitarian laymen formed the "Association for Religious Improvement" for the strengthening of their religious life and for the elevation of the neglected portions of the community. After various other enterprises, they started in 1826 a set of evening services and a Sunday-school at the corner of Merrimac and Portland Streets. Thus began Dr. Tuckerman's work as minister-at-large, and these two institutions still survive. The work, having increased beyond the resources of its founders, was taken up at first by the Unitarian Association. In 1834, however, as the work was strictly local, and partly to avoid the appearance of being narrowly sectarian, a new body, the Benevolent Fraternity of Churches, was formed to carry it on. Of the nine Unitarian churches which founded the Fraternity, three retain their membership, the Second Church,

Arlington Street (formerly Federal Street), and King's Chapel; the first two without a break in the connection. The Benevolent Fraternity was incorporated in 1839, to promote the moral and religious instruction of the poor of Boston. In 1894 its scope was extended to include "the moral and religious instruction and the improvement of the poor and persons who have no usual place of religious worship in the city of Boston and its vicinity." At the time the Fraternity took up the ministry-at-large it had three workers in the field whose combined salaries amounted to $900. Omitting those activities which have fulfilled their mission and passed away, let us take up the six which are still maintained.

Bulfinch Place Church.

In 1827 Dr. Tuckerman's preaching and Sunday-school found more permanent quarters in Friend Street Chapel whence they moved in 1836 to Pitts Street. Under Mr. Winkley, one of Tuckerman's successors, whose inspiring ministry extended over fifty years, they moved for the last time in 1870 to the building specially built for them in Bulfinch Place. Rev. Christopher R. Eliot came, in 1894, to assist Mr. Winkley, and since 1896 has had sole charge. To meet changing requirements, the building was remodelled by private subscription in 1904 on the promise of a slight increase in the appropriation. The distinctive characteristic of this mission is the hold it keeps on those who have once been connected with it, for about half its present constituency are persons who, once living near it have since moved to adjoining towns.

North End Union.

In 1854 the Benevolent Fraternity started a mission in the North End, which in 1856 was established in Hanover Street where it remained with one change of quarters till 1884. Then it moved to a remodelled Episcopal Chapel on Parmenter Street where it still is. Its work, so far, had been largely religious, but by 1892 the change of population left no room for a Protestant Church, and at the instance of the First Church all religious work was given up except a Sunday-school, confined to the moral instruction common to Christian and Jew, and the building, renamed the North End Union, was put under a board of managers of its own as a social centre for the

neighborhood with Mr. Samuel F. Hubbard as Superintendent. At this same time the Massachusetts Emergency and Hygiene Association presented to the Fraternity the Children's House, which they owned nearby, and its directors were added to the management of the North End Union. In 1894 the building was remodelled to suit the new work.

Channing Church.

In April 1857 the Benevolent Fraternity voted to employ the minister of a non-sectarian Union Chapel, which had been founded in 1855 at Washington Village, South Boston, as a minister-at-large, and in 1859 this property was wholly transferred to the Fraternity. As the neighborhood became more populous and other churches were started, this church, becoming more strictly Unitarian, changed its name to Unity Chapel. Finally, as Catholics had succeeded to the former Protestant population, the church was sold in 1899 and the present Channing Church in Dorchester built instead. Here under Mr. Saunderson the Chapel reverted somewhat to its original character, as about half its members had never belonged to a Unitarian church before, the other half coming from the old congregation. In 1903 Mr. Day succeeded Mr. Saunderson but left at the end of February this year to accept a call to Fall River.

The rest of the Fraternity's work, though undertaken much later, presents some interesting features.

Morgan Memorial.

In 1868 the Rev. Henry Morgan, a Methodist preacher, bought the chapel on Indiana Place (now Corning Street) from the Church of the Disciples and carried on services there till the last few years of his life when his congregation merged with an Adventist society that hired the chapel. At his death in 1884 he left this chapel to the Benevolent Fraternity on condition that the minister should be supplied from the New England Conference of the Methodist Church. That the Fraternity accepted the condition marked no new departure, for it had, much earlier, carried on a German Lutheran chapel. The Rev. Edgar J. Helms, the present minister, came to the chapel in 1895 and immediately began to develop the philanthropic and

industrial side of the work. In 1901 the old building had reached such a state of dilapidation that repairs were impracticable, so it was torn down and the present building, more suited to the needs of the increasing work, built in its place. As its other expenses prevented the Fraternity from supplying all the funds which Morgan Memorial needed, in 1904 an arrangement was formed with the Methodist Church Extension and Home Missionary Society, by which each body contributes the same stated sum and turns the control over to a committee of ten, equally divided between the two denominations. This committee supervises the work and raises whatever extra money is needed.

Parker Memorial.

In 1871 the Twenty-eighth Congregational Society of Boston, founded by Theodore Parker and his followers, desiring a home of their own, built the present Parker Memorial which was dedicated in 1873. In 1888, their ranks having diminished and old feelings having died out, they gave the building to the Fraternity on condition that a Parker Memorial should always be maintained for religious and philanthropic work. After varying success under different superintendents, both lay and clerical, it was decided in 1901 to devote a large part of the resources of the Fraternity for a term of years to putting Parker Memorial on a permanent foundation. The work which was to be social, educational, and religious, was entrusted to the Rev. Mr. Wendté, who staid with the Fraternity, as minister of Parker Memorial and Corresponding Secretary, for four years, resigning last autumn. The permanent results of this experiment will be seen in the report from this chapel.

The Preaching on the Common.

In 1895 the Benevolent Fraternity, acting as the "Executive Arm" of the Suffolk Conference, undertook during the summer a series of outdoor services on Sunday afternoons. When the arrangement with the Suffolk Conference was terminated the next year, the Fraternity continued these services on its own behalf and has maintained them until this year. They have been conducted by the ministers in charge of our chapels, including Mr. Helms, or such others as have been willing to serve. The expense has been small and the attendance good.

Amount brought forward			$7,067.56
North End Union.			
Expenses		$3,948.06	3,948.06
Rents received		1,000.00	
Net expense		$2,948.06	
Channing Church.			
Expenses			1,987.61
Morgan Memorial.			
Expenses (including rentals turned over)		$3,513.00	3,513.00
Rents received		1,263.00	
Net expense		$2,250.00	
Bulfinch Place Church.			
Expenses		$5,220.04	5,220.04
Home Contribution		300.00	
Net expense		$4,920.04	
Home contributions for alterations, repairs, and new organ, also rebates and interest on deposits	$833.05		
Expenses on above account	819.94		
Balance on hand	$13.11		
Services on Common			60.22
Administrative expenses			840.12
Care and Repairs Committee			549.75
Sundries.			
Printing, postage and express charges		$148.50	
Examination of Treasurer's books		25.00	
Expenses of committee sent to Worcester to hear minister		7.80	
Storage of Brattle Square Church silver		5.00	
Estate Thomas Gaffield, ½ amount contributed by residuary legatees to close estate		300.00	486.30
Expenditures			$23,672.66
Income			21,010.64
Deficit			$2,662.02
Net gain on securities sold			1,497.50
Actual deficit			$1,164.52

ACKNOWLEDGMENTS.

Contributions and Donations.

Arlington Street Church	$2,269.91	
Kings Chapel	1,201.00	
South Congregational Church	1,100.00	
Second Church in Boston	300.00	
First Church in Boston	210.00	
First Parish, Dorchester	125.00	
Church of the Disciples	50.00	
Hawes Unitarian Church	25.40	
All Souls' Unitarian Church, Roxbury	20.00	
First Parish, West Roxbury	15.00	
First Parish, Brighton	10.00	
	$5,326.31	$5,326.31

For Parker Memorial.

John C. Haynes	$ 100.00	
Home Income	1,336.39	
	$1,436.39	$1,436.39

Bulfinch Place Church.

Home contribution for general expenses	$300.00	
Home contribution for alterations and new organ (includes interest on deposits and rebates)	833.05	
	$1,133.05	$1,133.05

Friends.

Grenville H. Norcross	$100.00	
Mrs. Otis Norcross	100.00	
J. Randolph Coolidge	25.00	
W. H. P. Robbins	20.00	
Benjamin W. Nichols	20.00	
	$265.00	$265.00

Brattle Square Church Funds as follows:

Charity Fund	$8,410.02	
Mary Russell Dexter Fund	5,000.00	
	$13,410.02	$13,410.02

I have examined the accounts of Mr. William P. Fowler, Treasurer of the Benevolent Fraternity of Churches in the City of Boston, showing the amounts expended and vouchers received therefor for the year ending May 1, 1906, verifying the investments and the amount of cash on hand, and have found them correct. I have examined the securities representing the investments, and have found them all on hand with proper coupons attached.

GEORGE S. CHASE, *Auditor.*

BOSTON, May 1, 1906.

Special Funds, bearing the following names, have from time to time been presented by individuals or corporations to the Fraternity and have been separately invested and their income used in strict accord with any conditions attached by the donors:

The Cyrus A. Bartol Fund.
The Harriet Louisa Brown Fund.
The Martha Clapp Fund.
The John H. Eastburn Fund.
The Helen L. Edmands Fund.
The Charles Faulkner Fund.
The Henry P. Kidder Fund
The Samuel E. Sawyer Fund.
The Benjamin Sweetser Fund.
The Quincy Tufts Fund.
The Ann White Vose Fund.
The Robert C. Waterston Fund.
The Catherine H. Wild Fund.
The Jeannie Winkley Fund.
The Permanent Fund Subscription.
From Brattle Square Church:—
The Charity Fund.
The Mary Russell Dexter Fund.
The Parsonage Fund.
The Church of the Unity Fund.
The New South Church Fund.
From the West Boston Society:—
The Aged Poor Fund.
The Derby Fund.

The Morgan Memorial Endownment Fund.

Bulfinch Place Church

Bulfinch Place, Near Bowdoin Square.

REV. CHRISTOPHER R. ELIOT, *Minister.*

MISS E. L. JONES AND MISS K. R. STOKES, *Assistants.*

THE work of the past year may be classified as follows: — *Sunday Services*: Public Worship, at 3.15 P. M. and 7.45 P. M., Sunday-school, at 1.45 P. M., the Winkley Guild, at 7 P. M. *Week day Meetings:* Teachers' Meetings every Wednesday evening and Thursday afternoon, the Women's Alliance, Mrs. A. E. Lawrence, President, second and fourth Wednesday afternoons each month, Church Meetings once a month, Higher Life Class Thursday evenings during Lent. *Boys' and Girls' Clubs:* Red, White, and Blue, Comfort Carriers', Round Table, Mildred Ellis, Red Shield, Little Helpers', Abraham Lincoln, Sunshine, Little People's. *Women's Clubs:* The Eliot Circle, the John Howard Lend a Hand Club, the Elizabeth Emmons Club. *Sphinx Club Classes* in plain sewing, shirtwaist making, embroidery, elocution, drawing, cooking, and music on Saturday mornings, Miss Alice Foster and eleven volunteer assistants. *Gymnasium:* Men's classes, Tuesday and Saturday evenings, Women's classes, Monday and Thursday evenings, Boy's classes, Tuesday and Saturday afternoons. *Stereopticon Lectures:* First course November and December, "Marvels and Wonders of Peru," Senorita Carolina Huidobro; "A Visit to Viking Land," Rev. Charles W. Wendté; "Robert Burns: His Country, Life, and Poems," Rev. William H. Pierson; "Hawaii: Its Scenery and Peoples," Prof. George H. Barton; "An Evening in Birdland," Edward Avis; "Storm Heroes of Our Coast," Arthur K. Peck. Second Course January and February, "Over the Chilean Andes to Patagonia," Senorita Carolina Huidobro; "The Cora and Huichol Indians of Mexico," Rev. Peter H. Goldsmith; "The Land of the Shamrock," Miss Minna Eliot Tenney; "O'er Canyon and Crag in Search of Gold," Cyrus Weekes; "A Recent Visit to Switzerland," Wilfred

A. French; "The Fair Island of the Philippines," Rev. Peter MacQueen. *Socials and Entertainments* some fifteen in number. *Other Events and Activities:* Anniversary Luncheons, in May, cooperating with the National Women's Alliance; Picnic for Sphinx Club Classes; Old Ladies Party in June for one hundred guests; Summer Play School five days each week July and August; Shakespeare Reading Class; Children's Clothing Class; Mid-Winter Conference of the Lend-a-Hand Society; "Home Coming Sunday," an event of unusual interest, calling together many old friends; Distribution of Thanksgiving "baskets," Christmas "remembrances," Valentines, and Easter plants; Summer Outings for individuals and groups.

The Meaning of it All.

Such being a list of our activities, what does it all signify in the struggle for a nobler type of manhood and womanhood, a higher kind of citizenship, a social order controlled by loftier ideals of righteousness, love, and peace? Much or little, all or nothing, we must answer, according to the quantity and quality of the work which each particular heading represents. A few facts, therefore, in regard to our activities may be enlightening.

The Sunday-school numbers one hundred and eighty, the largest attendance for any Sunday being one hundred and forty-four. The teachers are faithful and the scholars, on the whole, regular. The afternoon congregation has varied from about one hundred to one hundred and seventy-five; the Guild and Evening Service together averaging about forty. This number would be larger were it not for two facts, first that so many of our people live at a distance; and, second, that the evening service follows that of the afternoon so closely. We have absolutely nothing sensational to offer, nothing but a simple congregational service.

The Women's Alliance has fifty-one members, loyal Unitarians, among our best workers. The Fair in November netted $409, of which $100 was appropriated for the church, $100 set apart to be given next year for the same purpose, and other amounts expended for alliance work.

The two Teachers' Meetings, the Church Meetings, the Higher Life Meetings, each small, represent nevertheless vital influences from which our best work flows. To these the minister must give much thought and strength.

The Clubs, thirteen in number, vary from a membership of four to

one of one hundred and thirty-nine, the latter being the "Eliot Circle." The "Red, White and Blue Club" has never had a more profitable year. Numbering twenty-five young men, meeting every week, it has a strong hold upon its individual members and represents a high standard of "good citizenship." Invited speakers have addressed the Club once a month. It will soon celebrate its tenth anniversary. Each club has its own individuality but all are alive to some good "Lend-a-Hand" work. They are the "channels for the streams of love" which the church and Sunday-school seek to fill. They represent applied, or practical, Christianity. A very considerable sum of money is raised and expended by them every year. The story of each club's "little deeds of kindness" would be interesting, and the blessing is "for him who gives" as well as "for him who takes." The total membership of the clubs is over two hundred and fifty.

Industrial Classes have not been made an important feature in our work. Nevertheless, under the auspices of the Sphinx Club, an organization of young ladies from the Second Church, a good deal has been accomplished. Twelve volunteer teachers and a paid one in cooking have given lessons in sewing, cooking, music, etc., to sixty-three pupils for a nominal admission fee, the total membership by classes being ninety-seven. All the expenses are met by the Sphinx Club, which deserves great credit for its generous and persevering interest.

The Gymnasium in several respects presents a problem yet to be solved. A young, enthusiastic director, who could give his time to building up the classes, is greatly needed. Good work has been done, though the numbers have been few.

The two courses of Stereopticon Lectures were remarkably successful. The audiences were most appreciative and many expressions of interest and thanks were received. About two hundred season tickets at twenty-five cents a course were sold and many single admissions at ten cents taken, so that a regular attendance of nearly two hundred was secured and all expenses were met. This gratifying result would not have been possible except for the generosity of the lecturers, some of whom gave their services without charge, and others at reduced rates.

An important place in our work is filled by "Socials and Entertainments," for these bring brightness and good cheer into many lives and interest our young people and attract many new friends.

The church paper *Our Work* has been continued and serves an excellent purpose as an advertisement in the neighborhood and to keep us in touch with our scattered parish.

The Ministry-at-Large.

The work of visiting is kept up steadily throughout the year by the minister and his assistants, and while it consumes much time and strength it is the secret of a successful ministry-at-large. Upon the personal friendships thus formed, the strength of the Sunday-school and church largely depend, and without this personal acquaintance a wise philanthropy would be impossible. Another means of keeping in touch with our people is the Thanksgiving, Christmas, Valentine's Day, and Easter remembrance. Sometimes this is a well-filled "basket," sometimes a few flowers, sometimes a letter, and often only a "card," but the connection between the church and many families is thus renewed again and again. Of course, many services are rendered to people outside of our congregation or denomination. When it comes to "service" we know no dividing lines. In one way or another, the influence of our broad ministry reaches hundreds of lives in no definite way belonging to us. That is an expected result of our ministry-at-large.

Cooperation.

During the year we have met with the most cordial response from the ministers and laymen of our churches whenever we have asked their cooperation, and this has happened very often. The list of such helpers would be a long one, and we shall not attempt to give it, but we would thank each and all most heartily. The church, for its evening services, the Guild, the Alliance, the Eliot Circle, and the Clubs, for occasional speakers, owe much to the generous interest of these friends.

We have, in our turn, endeavored to cooperate in every possible way with others in their work. We have done something for the Young People's Religious Union, helping at its Fair, sending our young people to its meetings and lending Miss Jones as one of its Directors. We have sent away barrels of literature through the Alliance, and helped several distant churches by small gifts of money or articles for fairs, and contributed our share to the general work of the National Alliance and Cheerful Letter Exchange. Our Sunday-

school gave $50 in penny collections to the Children's Mission. Our Lend-a-Hand Clubs have given, for various good purposes, as much or more. When the appeal for San Francisco came, our people gave generously, the collection, on April 22, amounting to over $100.

In the West End, generally, a very friendly spirit of cooperation prevails. Several boys from other churches have recently joined our clubs. Most of the members of our Men's Gymnasium Class were, as it happened, from two Episcopal Churches. A debate between one of our clubs and a class in the Methodist Church was successfully carried through — the Methodists winning. More important, a social union of North and West End Workers has been formed recently, and of this two churches are members — St. Andrews and our own. Mr. Hubbard, of the North End Union, is the President. Meetings are held once a month, and lead to a helpful interchange of views and cooperation in social service. We believe that our church is recognized throughout the West End, not only as an exponent of liberal religion, but as a centre of practical Christianity.

Before closing this report, we wish to acknowledge most gratefully the kindness of Miss Cordner in inviting twenty of our children for a week's outing at "Shirley House," a courtesy which has been enjoyed for several years. We also would thank our friends in Belmont and Wellesley Hills for similar invitations at Christmas. And we would add our profound and grateful appreciation of the never-ceasing bounty of the "Tuckerman Sewing Circle," without which a large part of our benevolent and philanthropic service for needy individuals and families would be impossible. There are other sources upon which we draw for special assistance, and we value each and all, but the "Tuckerman" is like Tennyson's Brook, it flows on forever.

Looking to the future, we feel the need of another paid worker, a young man, if possible, to develop the class work and the gymnasium. We also have in mind a "Neighborhood House," as near the church as possible, to be used as a residence for volunteer workers, a homelike lodging house for working boys and young men. There is nothing of the kind in the West End, and we feel the need of it. Will not some one buy the house and let us try the experiment?

CHRISTOPHER R. ELIOT.

MAY, 1906.

The North End Union

20 Parmenter Street

Children's House, 32 Parmenter Street.

Local Board of Directors.

EDWARD A. HORTON, *Chairman.*

MISS JULIA W. FROTHINGHAM.
MISS IDA N. MASON.
MISS ABBY S. PERRY.
REV. PAUL R. FROTHINGHAM.
EDWIN D. MEAD.
LEONARD TUFTS.
SAMUEL F. HUBBARD.

ARTHUR W. MOORS,
Chairman of the Fraternity's Sub-Committee.

SAMUEL F. HUBBARD, *Superintendent.*
MISS HARRIET L. JOHNSON, *Assistant.*

CHILDREN'S HOUSE COMMITTEE.

MISS IDA N. MASON.
MISS JULIA W. FROTHINGHAM.
MRS. EDWARD NASH.
MRS. JAMES A. FRYE.
MISS ELIZABETH W. MINNS.

IN giving consideration to the report of the North End Union herewith presented, it should be remembered that the nature and amount of work done is, in no small measure, determined by the facilities of the building itself, and that certain forms of valuable work are prohibited owing to lack of proper room.

The work in detail is as follows: — *Gymnasium:* Senior Class, two evenings a week; Junior Class, one evening; Young Women's Class, one evening a week; Children's Class, one afternoon. *Dressmaking:* two classes for School Girls, each two afternoons; two separate groups for Working Girls, one evening each; class for Mothers, one evening. These classes have all been full to the limit of sixteen. *Plain Sewing:* "Mother's Helpers," one afternoon; Mending Class, one afternoon. *Saturday Morning Class:* for one hundred and sixty girls

under the direction of Miss Mary P. Barnes, Miss M. S. Blake, Miss Elizabeth F. Tower, and Miss M. L. Bibbey, Mrs. M. G. Everett, Instructor, and twenty-five teachers. *Millinery:* one evening. *Illustrated Lectures:* December to March, "Maine Woods," Rosewell B. Lawrence; "Storm Heroes of the Coast," Arthur K. Peck; "The Land of the Shamrock," Miss Minna Eliot Tenney; "A Summer Trip to Greenland," Prof. George H. Barton; "Coaching and Camping in the Yellowstone and the Yosemite," John Wilder Fairbank; "A Trip Around the World," E. Bentley Young; "Franklin," George G. Wolkins; "Russia and its People," Miss Elizabeth F. Fisher; "Seventeen Years in California," Rev. Charles W. Wendté; "Italy in Art and Story," James Frederick Hopkins. *Boy's Clubs:* Edwin D. Mead Club, Max M. Fritz, President; Mayflower Club, Nathan I. White, President; Cosmopolitan Club, Jacob Braff, President; Samuel F. Hubbard Club, John E. Daniels, President; John Ware Club, Charles Cushner, President; Webster Literary Club, Benjamin H. Smith, President; Good Will Club, Albert A. Borofsky, President, Allie Silverstein, Chairman of Executive Committee; John Hancock Club, Philip Davis, President; North End Union Athletic Club, Harry Small President. *Girls' Clubs:* Progress Club, Miss Julia W. Frothingham, Supervisor; Jerusalem Stars, Rose Weiner, President. *Trade Classes:* Plumbing School, two evenings a week, limited to young men in the trade, supervised by employing plumbers, lectures on plumbing one evening a week to pupils of the Plumbing School; School of Printing, twelve months' course, daily, from 7.40 A. M. to 5.45 P. M. (fifty-four hours a week); pupils apprenticed to employers. The school made a part of the apprenticeship agreement. *Miscellaneous:* Play Room for Little Ones every afternoon, except Saturday and Sunday; Public Baths, weekdays, 8.00 A. M. to 8.00 P. M., Sunday, 7.00 to 10.30 A. M.; men, 10 cents, women and children, 5 cents; Mrs. Gustafsen in charge; Modified Milk for Babies daily 8.00 to 9.00 A. M.; Stamp Saving twice a week; Call Station Boston Dispensary and District Nurse every morning except Sunday; Sunday-school from 3.15 to 4.15 P. M., under the direction of Miss Julia W. Frothingham; Window Gardening, flower seeds, loam, and flower pots sold at nominal price; Dancing Socials monthly during season for members and lady friends; Game Room every evening, except Sunday; Reading Room and Library every evening; North End Union Camp, Bridgton, Me., open during July and August, $12 for two weeks, including transportation.

Children's House.

Miss Florence N. Barker, in residence at the Children's House, 32 Parmenter Street, reports as follows:

The Children's House of the North End Union has few changes or new lines to report this year. The various classes have all maintained a high degree of excellence with the usual full attendance and ever-increasing appreciation by those privileged to enjoy the opportunities offered.

The afternooon and evening dressmaking classes for school girls, working women, and mothers, number eighty members, each having completed two or more garments during the course of careful practical instruction. These garments are made from materials selected by the resident worker in charge, designed for school and working wear, and are paid for in full by the members.

Two additional groups of young girls, calling themselves "Mother's Helpers," have accomplished not a little in the way of odds and ends of sewing for "mama," besides learning the lesson of real helpfulness.

A weekly mending class of fifteen is not the least of these groups. Many of the girls have been with us several years, and it is gratifying to note the development of a real desire for neatness and order.

To encourage interest in this perhaps less attractive use of the needle, it was decided to devote one afternoon each month to free play, games, and a general good time. Needless to say, the plan met with an eager response.

While the above outline follows in general that of previous seasons, at least two new features were introduced with satisfactory results, namely, millinery (in response to persistent demand), and, for a like reason, Friday as a recreation evening, when attractive, wholesome, entertainments in the form of music (made possible by the loan of a piano) and simple games with occasional light refreshments were provided for the grown-up class members, to the great delight and pleasure of all. A few outside friends helped on these occasions, but, for the most part, the girls had the responsibility, each contributing in some way to the enjoyment, simply guided by the resident worker and her associate Miss Sanford.

Interwoven, as usual, in all these activities has been an ever-increasing sympathetic relationship between the resident worker and those

of the neighborhood who make up the classes. It is indeed the golden key to all hearts and open sesame to every household.

FLORENCE N. BARKER.

NOTE.—After six years of faithful and efficient service in the Children's House, Miss Florence N. Barker has felt compelled to resign in July for much-needed rest and change. The value of her work among the families of the children who frequented the House, especially among the Italians who found in her a pleasant friend and wise counsellor, cannot be too highly commended, and the Fraternity greatly regrets her resignation. The Children's House is fortunate in having as her successor Miss Harriet L. Johnson.

MODIFIED MILK.

THE Union provides for the distribution of modified milk for babies, prepared by D. Whiting & Sons. Three grades, suited to the requirements of different ages, are sold at the nominal price of two cents per bottle. The demand has steadily increased, until the sales are now between four and five hundred bottles daily, serving about one hundred and fifty families.

CALL STATION — BOSTON DISPENSARY.

THE Boston Dispensary was given permission last September to have its North End Call Station at the Union. The calls are registered and the doctor comes every morning. The District Nurse makes her headquarters here.

STAMP SAVING.

THE largest number of depositors at any one time was seven hundred and eighteen. From October to May $1,200 was deposited and a little over $1,000 drawn out.

WINDOW GARDENING.

IN these days of school gardens, when an effort is being made to interest children in nature study through the growth of plants, we recall that the Union began in 1894 to work in this direction and has

continued every year since by providing the opportunity to get loam at the nominal price of three cents per peck, and flower seeds at two cents per paper. We have just published a booklet, "Summer Window Plants from Seeds" by David F. Lincoln, M. D., giving simple and explicit directions how to plant seeds and care for flowers, also a descriptive list of twenty or more hardy annuals.

Clubs.

There is no form of work that we have undertaken thus far which yields larger returns than our club work. It is elastic and lends itself to many varied forms of action. Each club is a little community by itself. It selects its own members, elects its own officers, makes its own activities. A month or so ago I happened to be present in one of these clubs just as the Editor of the *Club Journal* began to read his editorial, and I am tempted to give an extract from it to show the boy's own estimate of the value of club work.

"I have been living right here in the North End for ten years (he is now seventeen), and since then a great many changes have taken place. Parmenter Street is not Parmenter Street of olden times. About six or seven years ago, if you should happen along that street during any part of the day, you would see both sidewalks lined up with boys of all ages from six to eighteen, either shooting craps, pitching pennies, or gambling in other ways. This state of affairs lasted till about five years ago, when Mr. —— and some of the older boys, who are men now, started to put a stop to it. They did not preach to them, for that would have made it all the worse, they started to form clubs, and since then the gambling on Parmenter Street faded like the sun does at twilight.

"Fighting, swearing, and bullying used to be an everyday occurrence. If you should pass Parmenter Street to-day you would see no gambling in any way, but groups of boys talking in a gentlemanly way, and were you close enough to hear them, you would hear subjects on the topics of the day, a discussion on athletic sports or the good doing of the club."

The success attendant upon the admission of ladies to membership in the John Ware Club shows the wisdom of associating both together when it can be done under favorable conditions. Miss A. S. Perry started this club nine years ago and still continues to give it her earnest attention. The Progress Club, a group of sixteen young

ladies from seventeen to nineteen years of age, under the supervision of Miss Julia W. Frothingham, has taken up, during the past year, art and travel, making written notes and illustrating them with appropriate pictures; also Shakespeare with papers and discussion of plays read. One night in the month is set apart for the consideration, both by written papers and discussion, of some one topic, such as "Character," "What is a Moral Act," "How to Succeed in Life," "Concentration," etc. The fact that such topics as these are selected by members themselves is deeply significant of the real value of the work of this club.

Trade Classes.

These classes are intended as a practical educational experiment for the community at large, not solely for the North End.

SUPERVISORS OF THE PLUMBING SCHOOL.

C. H. Cronin, *Chairman.*

David Craig. John Crawford.
Edward C. Kelley. Daniel Shannon.

The applications for admission to the Plumbing School continue to be in excess of accommodations. Pupils come from Cambridge, Lynn, Everett, Hyde Park, Quincy, Lawrence, and other suburban towns, as well as from Boston proper. During the season the apprenticeship Committee of the Master Plumbers' Association has held numerous meetings at the Union to study the apprenticeship question and to formulate some system of indenture. They recognize that a school is a necessary part of such agreement. When advancement in the trade is made dependent upon a definite amount of skill and efficiency, such as an apprenticeship system will prescribe, then it will be easy for the school to do more adequate work.

SUPERVISORS OF THE PRINTING SCHOOL.

J. STEARNS CUSHING, *Chairman.*

GEO. H. ELLIS.	HERBERT G. PORTER.
J. W. PHINNY.	JOSEPH LEE.
GEO. W. SIMONDS.	SAMUEL F. HUBBARD.

OUR School of Printing is encountering many industrial problems—problems which must be solved before trade schools can achieve their best development. It is felt that any contribution the school can make towards the solution of these problems, as they relate themselves to the trade of printing, will render a service to the general cause of industrial education. One of the most important of these questions is, How the pupil, on leaving the trade school, can best be articulated with the trade itself?

All the school can do, with its twelve months' course of fifty-four hours a week, is to lay the foundation, to ground the boy in the essential principles of the trade. The application and further development of these principles must be secured in the shop. This depends on the employer, and without his sympathetic cooperation in this direction the school will fail to accomplish its best purpose. Fortunately, our School of Printing has behind it a group of prominent employing printers, who are actively interested in promoting its wellfare. That this interest is increasing, is evidenced by the fact that within a month eleven printers pledged $100 each towards the support of the school.

CONCLUSION.

ABOUT fifty volunteers and twenty-two paid workers have contributed to the work of the Union during the past year. The services rendered cannot be weighed or measured, or the value expressed in terms of dollars and cents. They have our hearty, appreciative thanks.

SAMUEL F. HUBBARD,
Superintendent.

MAY, 1906.

Channing Church

East Cottage Street, Dorchester.

REV. FRANCIS RAYMOND STURTEVANT, *Minister.*

THE year at Channing Church has been one of considerable progress, though no change has been made in the character of the work. Notwithstanding the fact that since Mr. Day's resignation in February there has been no regular minister and the pulpit has been filled by "candidates," there has been a steady increase in the numbers at the morning services and a greater activity in the general church work.

The society is well organized. There is a Parish Committee, a Woman's Alliance, a Flower Committee, and two Social Clubs. The work of the Sunday-school has been somewhat hampered by the resignation of its Superintendent, Mr. Ernest N. Bagg, on account of ill health; nevertheless, it has gone on quite prosperously, and is a very important part of the church work. The Woman's Alliance numbers twenty-five members; Girls' Club, fifteen members; Channing Social Club, twenty-five members. The Finance Committee reports that the sum of $614 has been raised during the year, with a good prospect of increasing this amount the coming year. This money is used to meet expenses not covered by the appropriation of $2,000 given them by the Fraternity.

A canvass of the neighborhood has found some eighty families connected with the church.

In conclusion: The people are earnest workers, though few in numbers, and they feel sure that with a satisfactory settled minister there is ample opportunity to make a success of Channing Church.

FREDERIC O. NORTH,
Chairman of the Sub-Committee.

MAY, 1906.

Since this report was presented, Mr. Francis Raymond Sturtevant, just graduating from the Harvard Divinity School, has accepted a call from Channing Church to begin his ministry there Sept. 1, 1906.

Morgan Memorial

Shawmut Avenue and Corning Street.

Joint Committee of Unitarians and Methodists.

REV. THOMAS VAN NESS, *Chairman.*
COURTENAY GUILD, *Treasurer.*
REV. PAUL REVERE FROTHINGHAM.
MRS. CHARLES E. LINCOLN.
REV. CHARLES E. PARK.
REV. J. H. MANSFIELD.
EVERETT O. FISK.
C. H. J. KIMBALL.

REV. EDGAR J. HELMS, *Minister.*

CARL D. GAGE, *Assistant.*
ELIZABETH S. EMMONS, *Missionary.*
EDNA C. BROWN, *Deaconess.*
F. C. MOORE, *Manager of Industries and Stores.*
AMELIA AYRES, *Visitor for Industrial Stores.*
MARY F. FAGAN, *Superintendent of Nursery.*

THE New England Conference has returned the same minister to labor at Morgan Memorial for the twelfth year.

The results of the work for the closing year have been the most satisfactory during the eleven years past both in quantity and quality. We have outgrown the present building and are filling two adjacent houses. So constant is the wear by the hundreds who attend our institution every week that a vistor recently remarked with surprise, when informed that our building was only three years old, "Your place shows the wear of twenty years." Day and night, fifteen hours of every day, the doors of Morgan Memorial swing open to the two thousand men, women, and children who visit it every week. There are twenty-five religious meetings and fully fifty classes and clubs each week. Through our employment bureau and co-operative industrial relief work we come in touch with as many people each week as we do in our religious, educational, and social meetings.

These last forms of our work are so familiar to the delegate that I desire to write of a feature not so clearly understood — our co-operative industries and stores. Last year (1905) we gave work to one thousand three hundred and sixty different poor families. They were not paupers and beggars, but persons who wanted to earn a little temporary assistance to tide them over an industrial emergency. Every applicant for work was investigated. If he was worthy and not eligible for assistance from other agencies, he was put to work in our Salvage Plant, at our rug industry, cleaning, etc. Through our employment bureau we secured for those who were competent, as soon as possible, steady situations elsewhere. To these one thousand three hundred and sixty different persons have been paid the past year $4,712 in groceries, fuel, clothing, etc. This money they earned by making articles which we sold for that sum. Moreover, from these industries and stores have eight of the Morgan Memorial missionaries been regularly supported.

To do such a business as this, closer oversight was needed than could be given by the Joint Board, and the minister did not desire longer to carry the financial responsibility alone. After much consultation it was decided to incorporate our Cooperative Industries and Stores and put in charge a responsible board of directors. This has been done, and the wisdom of the step has been demonstrated by the success that has followed.

Our Rug Weaving Department is turning out hundreds of beautiful rugs made out of old carpets or old rags. These are sold as fast as we can make them. People are sending us their old carpets and ordering us to make rugs for them. This department will give the helping hand to hundreds in the year to come in the hour of their financial crisis.

The rugs are woven in one of two houses in Osborn Place which the Cooperative Industries and Stores own; the other, bought and presented by a friend of the Institution, is occupied by the Salvage Department, where old clothes etc., are sorted and prepared either for our second-hand store or for our rugs. This same generous friend owns a third house in Osborn Place, which she has fitted up as a settlement home for some of our workers. If we could but own the other two houses on Osborn Place that thoroughfare (which is a private way) would become the complete possession of Morgan Memorial and its friends. The houses would help to shelter our grow-

ing Industrial School and School of Handicraft. The place could be used as a playground for the city children by day and an ideal spot for our outdoor temperance and religious meetings at night; $8,000 or $10,000 so invested would enable us to do as great and effective work here in the Summer as we do in the Winter months. We are praying that some one who reads this report will secure that property for us.

The Benevolent Fraternity of Churches has given to this work the past year $2,250 — a sum just equal to the interest on the mortgage. The Methodist city missionary organization has given an equal sum. Their $2,250 appropriation has met about half the amount needed for coal, light, water, taxes, salaries, etc.; $1,561.54 has been sent to the minister who has turned it over to Mr. Courtney Guild, Treasurer of the Joint Board, for the general work; $381.76 was given for special objects — poor relief, fresh air, Thanksgiving, etc. The people themselves of the local church and congregation were asked to raise $1,000 for the work — and they did it, and more. They set out to raise $1,500 and they raised $1,200. Their committee was authorized to pay all above $1,000 to the Unitarian Benevolent Fraternity of Churches and the Boston Missionary and Church Extension Society of the Methodist Episcopal Church to begin an endowment for Morgan Memorial. In pursuance with their vote of one year ago, $100 has been turned over to each organization.

Do you realize what this means? $1,200 paid in by these poor folks out of their scanty earnings. Many of them a few years ago were dangerous to our city, living vicious lives, existing upon the earnings of others. Here is seen, to those who have eyes to see, the miracle of the Gospel. It is now and here transforming degraded men and women into noble Christians and serviceable citizens.

Respectfully submitted.

E. J. HELMS.

APRIL 30, 1906.

Parker Memorial

Appleton and Berkeley Streets.

REV. GUSTAVUS TUCKERMAN, *Superintendent and Minister.*

MISS KATE BLANCHE LITTLEFIELD AND MISS SUSAN SCOTT, *Assistants.*

THIS year's work embraced *evening lessons for adults*, comprising advanced and beginners' classes in millinery, dressmaking, wood-carving, and dancing, a class in photography, and a class for women in physical culture; *Saturday morning classes for children* in piano playing, elocution, and dancing; *a Mothers' Club;* a course of *Illustrated lectures and entertainments* as follows: "My Experiences in St. Petersburg, Moscow, and Warsaw," by Rev. Thomas Van Ness; impersonations, character sketches, and stories, by Warren G. Richards; a lecture by Cryus Weeks in place of another lecturer; a vocal and instrumental concert by the J. Ashton Lewis Concert Co.; "The Storm Heroes of our Coast; The United States Life-Saving Service," by Arthur W. Peck; and "The Land of the Midnight Sun," by Howard B. Burlingame; other *entertainments and socials* for the scholars in the classes and for different societies etc.; *Sunday evening services* by the following ministers: Rev. B. F. McDaniel, Rev. C. W. Wendté, Dr. E. E. Hale, Rev. Thomas Van Ness, Rev. Paul R. Frothingham, Rev. Samuel M. Crothers, Rev. Charles G. Ames, Rev. Bradley Gilman, Rev. A. L. Hudson, Rev. James DeNormandie, Rev. W. H. Lyon, Rev. E. D. Towle, Rev. W. R. Cole, Rev. Edward Cummings, Rev. John Haynes Holmes, Rev. H. T. Secrist, Rev. Eugene R. Shippen, Rev. D. H. Ferrell, Rev. George F. Pratt, Rev. Walter F. Greenman, Rev. A. L. Weatherly, Rev. Edward Hale, Rev. H. H. Saunderson, Rev. James E. Odlin, and Rev. S. S. Beiler. Besides this the *office* has been open every morning for consultation and advice, and the *halls* and *gymnasium* have been at the disposal of various philanthropic and social settlement clubs in the neighborhood.

Since the Rev. Mr. Wendté's resignation in October, the work at Parker Memorial has been successfully continued during the Winter

under the charge of its committee, with Mr. Charles L. Davis as head worker and Miss Kate B. Littlefield as assistant.

The class work has had, perhaps, more than its usual success as was shown by the excellent exhibition of May 2, the membership being slightly larger than in 1904–05, this increase coming principally from the South End. The committee has tried, with satisfactory results, to cooperate with the neighboring social settlements and other agencies engaged in philanthropic work. The gymnasium and the other halls and meeting rooms have thus been constantly employed, and several clubs have met regularly in rooms assigned to them.

The usual Wednesday evening lecture course was thoroughly successful, and its program attractive. The number of lectures was reduced to six with a course ticket for twenty-five cents and single admission ten cents.

Preaching services have been maintained on Sunday evenings by the help of volunteers from the pulpits of Boston and vicinity without the customary recourse of recent years to concerts or illustrated lectures. The preaching was the best that our Unitarian body affords, and it is difficult to express our appreciation of the very cordial and generous help which Parker Memorial has received from these preachers. The largest number in attendance taxed the utmost capacity of the hall; the smallest number has been about sixty. In fact, sixty seems to be the minimum; it is a very earnest minimum, and about as many as attended strictly religious services last year. Some thirty always remain for the social meeting in the neighboring room, where there is usually informal conversation with the minister.

The appropriation for Parker Memorial was reduced to $6,000 this year, and the five months' salary of the retiring superintendent made a heavy draft on this; but the work has been carried on well within the appropriation without detriment or loss to its important features.

EDWARD CUMMINGS,
Chairman of Sub-Committee.

MAY, 1906.

The Rev. Gustavus Tuckerman has accepted the position of Superintendent and Minister of Parker Memorial for the year beginning Sept. 15, 1906.

APPENDIX

Summer Work, 1906.

Except Channing Church, where the absence of a minister and the nature of the field rendered it inadvisable, all the chapels were open for work of some kind during the summer. During Mr. Eliot's vacation the congregation of Bulfinch Place Church was invited to the services at King's Chapel and like opportunities were offered Channing Church by the First Parish of Dorchester. For various reasons the open air Sunday services on the Common were given up this year and an attempt made to replace them by services at the North End, but the difficulty of getting a proper hall and preachers at short notice prevented its success. Something of the kind will probably be tried next year.

Bulfinch Place Church. The Summer Playroom was under Miss Grace Poole, Miss Marie Whitman, and Miss Bertha Taft; an hour and a half was spent in singing and games, and then another in basket weaving, housekeeping, and kindergarten occupations. The work was excellent, though a neighboring vacation school reduced the attendance so that a different plan may be followed next year. Once a week the teachers and children took excursions of some kind, and the season closed with a very successful exhibition. In June fourteen children and two adults went on automobiles to Wellesley Hills as guests of the local Sunday-school, and ten of the Mildred Ellis Club were entertained at Waverley Oaks by the Little Helpers Club of Waverley; later two parties went with Miss Jones to Nantasket, one of fifteen children and three adults, the other of twelve adults who enjoyed themselves in spite of fog and rain. The Mutual Helpers' Flower Mission, as of old, provided bouquets for distribution; the playroom children received them once a week, the workers in the laundry, the men in the Engine House, the postman, policeman, and street sweeper were also remembered; as many as three or four hundred were often distributed in one day.

North End Union. The School of Printing had but two weeks vacation, the bathrooms were used over two thousand five hundred times, and the camp at Bridgton, Maine, under C. W. Atwater, was open through July and August; the number who used it was however small, but hereafter a camping club may avoid some of the difficulties of the past year. By means of four excursions every woman and girl connected with the Union had at least one day in the country; some of the mothers and children spent a fortnight under the charge of Country Week. The Elevated Railroad and the Newton Street Railway were generous with free car fares, etc., and there was a delightful outing to Lake Shore Farm at

Sharon Heights. Four thousand eight hundred and forty three bouquets of flowers were distributed among the sick and shut-in and other friends by the North End Union Branch of the Mutual Helpers. Nearly thirty thousand bottles of modified milk, more than double the amount in the same time last year, were distributed during July and August at a price which enabled every mother, who desired, to have it for her child. The families in the neighborhood were visited, especially mothers with young babies, who were instructed in the proper use of the milk, and often sick babies were furnished reliable medical treatment which they would not otherwise have had.

Morgan Memorial. The children's church and the adult congregation combined for morning and afternoon Sunday services during the summer, and outdoor religious and temperance meetings were also held in Osborn Place with good results. Many calls were made upon the people, and fruit and flowers were distributed to the sick as occasion offered. A large number of persons were sent into the country for at least one day: thus the Randige Fund took three hundred and fifty to Long Island, the Epworth League took fifty to Dorchester Park, the manager of Wonderland fifty to Revere Beach, twenty boys went to Long Island, the steamer "Cape Cod," took a party to Provincetown, twice mothers and children went to the Mother's Rest at Beachmont, and there was also a trip to West Medford. For longer periods, the Deaconess' Home at South Lincoln housed thirteen children for ten days, six mothers spent two weeks at Highlandville, six boys and girls spent a fortnight at Clinton in charge of the local Epworth League, and two girls fourteen days at North Beverly; longest of all, thirty-nine children, under Miss Fagan and two helpers, spent July and August on an abandoned farm at South Athol. Here they excited so much interest, especially in the local Methodist church, and the experiment was so successful, that Mr. Helms is arranging to take over a hundred there next year. The results of this summer school in the country were shown at a special service in Morgan Memorial on September ninth.

Parker Memorial. As formerly, free car tickets, kindly furnished by the Boston Elevated Railroad, were distributed to those in need of refreshment; some of the Mothers' Club went to Miss Caroline Cordner's vacation home at Shirley, others to South Weymouth and Newton Highlands, and the Club, as a whole, visited Brookline, Nantasket, and Blue Hill Reservation; aid also was given to individuals when circumstances warranted it. The usual distribution of free ice was not attempted this year. As in former years, the Boston Flower and Fruit Mission used the building as its headquarters this summer.

Seventy-Third Annual Report

OF THE

Benevolent Fraternity

OF

Churches

IN THE CITY OF BOSTON

1906 - 1907

WITH THE

Reports of the Treasurer and Ministers-at-Large

BOSTON
Anchor Linotype Printing Company
1908

FEB 10 1908
(473)

Bulfinch Place Church Flower Mission.

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FORM OF BEQUEST.

I give and bequeath to the **Benevolent Fraternity of Churches in the City of Boston,** a Corporation established by law in the State of Massachusetts, the sum of

dollars.

The above is the simple form requisite in making a legacy for the furtherance of our work.

EXECUTIVE COMMITTEE, 1907-1908.

President,

REV. PAUL REVERE FROTHINGHAM.

Vice-President,

REV. EDWARD CUMMINGS.

Treasurer,

WILLIAM P. FOWLER.

Room 726, No. 18 Tremont Street, Boston.

Recording Secretary,

ERNEST JACKSON.

383 Beacon Street, Boston.

REV. THOMAS VAN NESS.
COURTENAY GUILD.
FREDERIC O. NORTH
ARTHUR W. MOORS.
MRS. CHARLES E. LINCOLN.
REV. CHARLES E. PARK.
REV. HOWARD N. BROWN.
DR. E. PEABODY GERRY.

SUB-COMMITTEES.

Committee on Finance,

MESSRS. FROTHINGHAM, VAN NESS, FOWLER, GUILD AND MOORS.

Committee on Bulfinch Place Church,

MESSRS. VAN NESS, NORTH AND PARK.

Committee on North End Union,

MR. MOORS, MRS. LINCOLN AND DR. GERRY.

Committee on Channing Church,

MESSRS. NORTH, CUMMINGS AND BROWN.

Committee on Morgan Memorial,

MR. GUILD, MRS. LINCOLN AND MR. PARK.

Committee on Parker Memorial,

MESSRS. CUMMINGS, MOORS AND BROWN.

Committee on General Work,

MR. FROTHINGHAM, MRS. LINCOLN AND DR. GERRY.

Committee on Care and Repairs of Buildings,

MESSRS. NORTH AND FOWLER.

Committee on Poor's Purse.

MESSRS. FOWLER AND CUMMINGS.

The Executive Committee holds it regular meetings on the second Thursday of each month, except July, August and September.

LIST OF DELEGATES

OF THE

BENEVOLENT FRATERNITY OF CHURCHES IN THE CITY OF BOSTON.

1907-1908.

ARLINGTON STREET CHURCH.

REV. PAUL R. FROTHINGHAM.....294 Beacon Street
COURTENAY GUILD.....26 Mount Vernon Street
HENRY W. SWIFT.....50 State Street
REV. ROBERT F. LEAVENS.....32 Rockview St., Jamaica Plain

KING'S CHAPEL.

REV. HOWARD N. BROWN.....297 Beacon Street
FRANCIS L. COOLIDGE.....296 Marlborough Street
ERNEST JACKSON.....383 Beacon Street
J. A. L. BLAKE.....37 Beacon Street
HERBERT LYMAN.....26 Marlborough Street

SOUTH CONGREGATIONAL CHURCH.

REV. EDWARD CUMMINGS.....104 Irving Street, Cambridge
WILLIAM P. FOWLER.....Room 726, 18 Tremont Street
FREDERIC H. NAZRO.....272 Devonshire Street
HARRY B. SAWYER.....84 State Street
CHARLES L. DAVIS.....16 Pearl Street, Dorchester

SECOND CHURCH.

REV. THOMAS VAN NESS.....11 Carlton Street, Brookline
J. ALLEN CROSBY.....70 Boylston Street, Jamaica Plain
C. LOUIS BERTRAM.....125 Meridian Street, East Boston
WILLIAM R. CONOVER.....2 Chatham Row

SEVENTY-THIRD ANNUAL REPORT.

FIRST CHURCH.

REV. CHARLES E. PARK.....405 Marlborough Street
JOSEPH G. FRANCIS.....40 State Street
ARTHUR W. MOORS.....111 Devonshire Street
CHARLES E. LOUD.....2 Kilby Street
DAWES E. FURNESS.....89 Pinckney Street

FIRST PARISH, DORCHESTER.

HENRY F. HOWE.....35 Lyndhurst Street, Dorchester
FREDERIC O. NORTH.....57 Court Street, Boston
GEORGE B. FOX.....6 De Wolf Street, Dorchester
N. WINTHROP ROBINSON....242 Savin Hill Avenue, Dorchester

CHURCH OF THE DISCIPLES.

REV. CHARLES G. AMES.....12 Chestnut Street
GEORGE A. SMITH.....19 Winter Street, Dorchester
MRS. CHARLES E. LINCOLN.....Jamaica Plain
ALFRED JONES.....78 Chauncy Street
HENRY P. NICKERSON.....37 Upton Street

HAWES UNITARIAN CONGREGATIONAL CHURCH, SOUTH BOSTON.

REV. JAMES HUXTABLE....568 East Fifth Street, South Boston
WALTER JENNY.....55 G Street, South Boston
ALBERT H. WHITE.....300 Ashmont Street, Dorchester
MISS ANN E. NEWELL.....518 Broadway, South Boston
HENRY C. MITCHELL.....93 N Street, South Boston

ALL SOULS' UNITARIAN CHURCH, ROXBURY.

REV. HENRY T. SECRIST.....3 Abbotsford Street, Roxbury
E. W. HOWE.....10 Wayne Street, Roxbury
MRS. E. W. HOWE.....10 Wayne Street, Roxbury
W. A. FRENCH.....59 Crawford Street, Roxbury
MRS. W. A. FRENCH.....59 Crawford Street, Roxbury

FIRST PARISH, WEST ROXBURY.

REV. ERNEST S. MEREDITH.....75 Park Street, West Roxbury
MRS. ERNEST S. MEREDITH.....75 Park Street, West Roxbury
JOHN A. WHITTEMORE.....Hastings Street, West Roxbury
MRS. JOHN A. WHITTEMORE...Hastings Street, West Roxbury
BENJAMIN H. JONES....87 Mount Vernon Street, West Roxbury

BENEVOLENT FRATERNITY OF CHURCHES.

FIRST PARISH, BRIGHTON.

REV. CHARLES W. WENDTE.....Leamington Road, Brighton
FREDERICK J. WHITE.....42 Englewood Avenue, Brookline
MRS. FREDERICK J. WHITE....42 Englewood Avenue, Brookline
DR. J. HENRY WOODS.....Brighton
MRS. J. HENRY WOODS.....Brighton

FIRST CONGREGATIONAL SOCIETY OF JAMAICA PLAIN.

REV. CHARLES F. DOLE.....Roanoke Avenue, Jamaica Plain
E. PEABODY GERRY, M. D.....2 Everett Street, Jamaica Plain
MISS ELLEN LEE.....Alveston Street, Jamaica Plain

THIRD RELIGIOUS SOCIETY, DORCHESTER.

REV. D. ROY FREEMAN...1040 Adams Street, Dorchester Centre
DR. M. ORDWAY DALY...1119 Adams Street, Dorchester Centre
MRS. HARRIET FURBUSH...65 Alban Street, Dorchester Centre
DR. JAMES S. GREENE....1107 Wash. Street, Dorchester Centre
SAMUEL OLIVER.....16 River Street, Dorchester

The Annual Meeting of the delegates for the choice of officers is on the first Sunday in May. The other regular meetings are on the second Sunday in October, the second Sunday in December, and the second Sunday in March.

Each church belonging to the Fraternity is entitled to five delegates, who should be chosen by their respective churches annually, on or before the first Sunday in April; but failure, for two successive years, to contribute to the support of the Fraternity forfeits membership in the corporation. The contributions from the churches should be paid before the first day of May.

REPORT OF THE EXECUTIVE COMMITTEE.

PRESENTED MAY 5, 1907.

The Benevolent Fraternity was formed in 1834 by the leading Unitarian Churches of Boston, to conduct certain religious and philanthropic missions in the city, which were then under the charge of the American Unitarian Association. It now carries on five missions, namely, Bulfinch Place Church, North End Union, Channing Church, Morgan Memorial (a Methodist Chapel), and Parker Memorial, and also helps financially one of the weaker churches of the city. Since September, the vacancies formerly existing at Channing Church and Parker Memorial, have been filled and the reports from these Chapels, to come later, will show how well they are doing under their new heads. There have also been some changes among the assistants at North End Union, but each chapel has now its corps of workers complete.

The Executive Committee has taken pains this year to put the various buildings in good order, and this necessitated much expense, but nothing has been done which was not needed, either to prevent deterioration or to carry the work on properly. On the other hand, certain expenses connected with printing the report, etc., have been cut down.

The Sunday services on the Common have been discontinued, as the Committee on General Work deemed the surroundings unfitted for the proper presentation of religious truth.

The By-Laws of the Fraternity, which had been partially amended at various times, have been thoroughly revised to make the organization more consistent and effective, and other steps taken to increase the interest of the delegates in the work.

BENEVOLENT FRATERNITY OF CHURCHES.

During the year the funds of the Fraternity have been increased by over $5,000 from new legacies or old ones, which have but lately become available.

The special fund, called the Poor's Purse, has paid pensions to nine deserving women, amounting annually in two cases to $120; in three more to $84, $52 and $50 respectively, and to $25 each in the other four cases. It has also occasionally made special grants to deserving persons.

Before closing, a word should be said about Morgan Memorial. The arrangement by which a joint committee of Unitarians and Methodists has taken over the immediate management of this chapel, has relieved the Executive Committee of much embarrassment; but this has only been accomplished by the steady, painstaking, self-sacrificing work of representatives of the Fraternity on that committee. To them it is due, that in two years the chapel has paid off $2,000 of its second mortgage, and enters next year with a fair balance to its credit.

With this short review of the year's work, your attention is asked for the detailed reports from the Treasurer and the heads of the different chapels which follow.

For the Executive Committee,

ERNEST JACKSON,
Recording Secretary.

STATEMENT OF THE TREASURER.

WILLIAM P. FOWLER.

Income and Expenditures of the Benevolent Fraternity of Churches in the City of Boston for the year ending May 1, 1907:

INCOME.

Rents	$3,483.50
Income from investments	10,964.79
Contributions from friends	145.00
Contributions from churches	5,806.06
Contributions for Parker Memorial	1,217.15
Contributions for Bulfinch Place Church	300.00
	$21,916.50

We have also received the following bequests and gifts to establish Special Funds:

Estate of Charles Merriam	$2,000.00
Estate of Charlotte E. Fellows	1,000.00
Morgan Memorial Endowment Fund	100.00
Estate of Thomas Gaffield	2,000.00
	$5,100.00

EXPENDITURES.

Parker Memorial.

Expenses		$6,631.65	
City of Boston, 1906 taxes		298.92	
		$6,930.57	$6,930.57
Rents received	$1,665.00		
Home income	1,177.15		
Free Religious Association	25.00		
Channing Alliance Branch of Newton, Mass.	15.00	$2,882.15	
Net expense		$4,048.42	

North End Union.

Expenses	$4,246.44	4,246.44
Rents received	775.00	
Net expense	$3,471.44	
Amount carried forward		$11,177.01

BENEVOLENT FRATERNITY OF CHURCHES.

Amount brought forward		$11,177.01
Channing Church.		
Expenses		1,626.50
Morgan Memorial.		
Expenses (including rentals turned over)	$3,543.50	3,543.50
Rents received	1,043.50	
Net expense	$2,500.00	
Bulfinch Place Church.		
Expenses	$5,220.04	5,220.04
Home Contribution	300.00	
Net expense	$4,920.04	
Administrative expenses		717.71
Care and Repairs Committee		1,662.96
No. 2960 Washington St., Boston, expense acct. foreclosure of mortgage on same		66.78
Sundries.		
Printing Annual Report	$87.22	
Examination of Treasurer's books	40.00	
Storage of Brattle Square Church Silver	2.50	129.72
Expenditures		$24,144.22
Income		21,916.50
Deficit		$2,227.72
Net gain on securities sold		1,227.35
Actual deficit		$1,000.37

ACKNOWLEDGMENTS.

Contributions.

Arlington Street Church	$2,480.00	
King's Chapel	1,280.75	
South Congregational Church	1,100.00	
Second Church in Boston	350.00	
First Church in Boston	310.00	
First Parish, Dorchester	150.00	
Church of the Disciples	60.00	
Hawes Unitarian Church	30.31	
All Souls' Unitarian Church, Roxbury	20.00	
First Parish, West Roxbury	15.00	
First Parish, Brighton	10.00	
	$5,806.06	$5,806.06

For Parker Memorial.

Channing Alliance Branch of Newton	15.00	
Free Religious Association	25.00	
Home Income	1,177.15	
	$1,217.15	$1,217.15

For Bulfinch Place Church.

Home contribution for general expenses		$300.00

Friends.

Mrs. Otis Norcross	$100.00	
J. Randolph Coolidge	25.00	
W. H. P. Robbins	20.00	
	$145.00	$145.00

I have examined the accounts of William P. Fowler, Treasurer of the Benevolent Fraternity of Churches in the City of Boston, showing the amounts expended and vouchers received therefor for the year ending May 1, 1907, verifying the investments and amount of cash on hand, and have found them correct. I have examined the securities representing the investments, and have found them all on hand with proper coupons attached.

GEORGE S. CHASE, *Auditor.*

Boston, May 1, 1907.

Special Funds, bearing the following names, have from time to time been presented by individuals or corporations to the Fraternity and have been separately invested and their income used in strict accord with the conditions attached by the donors:

The Cyrus A. Bartol Fund.
From Brattle Square Church:—
The Charity Fund.
The Mary Russell Dexter Fund.
The Parsonage Fund.
The Harriet Louisa Brown Fund.
The Church of the Unity Fund.
The Martha Clapp Fund.
The John H. Eastburn Fund.
The Helen L. Edmands Fund.
The Charles Faulkner Fund.
The Charlotte E. Fellows Fund.
The Thomas Gaffield Fund.
The Henry P. Kidder Fund.
The Charles Merriam Fund.
The New South Church Fund
The Samuel E. Sawyer Fund.
The Benjamin Sweetser Fund.
The Quincy Tufts Fund.
The Ann White Vose Fund.
The Robert C. Waterston Fund.
From the West Boston Society:—
The Aged Poor Fund.
The Derby Fund.
The Catherine H. Wild Fund.
The Jeannie Winkley Fund.
The Permanent Fund Subscription.
The Morgan Memorial Endowment Fund.

BULFINCH PLACE CHURCH.

Bulfinch Place, Near Bowdoin Square.

REV. CHRISTOPHER R. ELIOT, *Minister.*

MISS E. L. JONES and MISS K. R. STOKES, *Assistants.*

The work of the Bulfinch Place Church centres in the Church and Sunday-school, and the activities which spring naturally from these.

We are not even an institutional church. We are, rather, a church home. Our aim is character-building, and our chief reliance is upon moral and religious influences, brought to bear upon individuals while studying, working, worshipping, or even playing together. It is from this point of view that our activities are to be judged.

THE CHURCH AND SUNDAY-SCHOOL.

Three interesting anniversaries have passed during the year. In September Mr. Winkley, our Pastor Emeritus, completed his sixtieth year of his service in the ministry-at-large. Since his retirement from active work in 1896 he has given the church his constant sympathy, assistance and advice, and the abundant love with which his heart is always overflowing. On December 9th the eightieth anniversary of the Howard Sunday-school, and also of the beginning of Dr. Tuckerman's work, was observed by appropriate services, Mr. Eliot preaching a special sermon upon "The Ideals which inspired the Founders of the Ministry-at-Large." On October 10th a reception was held for Miss Elizabeth S. Emmons, in honor of the seventieth anniversary of her membership in our Sunday-school. It was certainly fitting that such a remarkable record should be noticed, the more so as Miss Emmons has given so many years of faithful service to the work of the Fraternity at Morgan Memorial.

The regular services of the church and Sunday-school have been well attended, and on special occasions the numbers have been most encouraging, the attendance at the Communion Service seldom falls below sixty. At the Easter Communion there were over 100, and eleven new members united with the church. The total number of families closely connected is 213, and there are many more, perhaps 200, which we serve in some useful way.

The Sunday-school membership, including teachers, is 195, an increase of 23 over last year. The average attendance, especially of teachers, has been excellent, considering that so many come from a distance.

THE WINKLEY GUILD AND THE WOMEN'S ALLIANCE.

Closely connected with the religious work of the church is that of the Winkley Guild and the Women's Alliance. The Guild has met every other Sunday evening. Papers have been read by its members or visiting ministers upon "Unitarian Leaders and Our Unitarian Faith." The Guild has continued the publication of the church paper, "Our Work," has held three "Socials," and taken an active interest in the Boston Federation of the Young People's Religious Union.

The Alliance has met twice a month, and has devoted itself to the study of the "Development of Liberal Religion in Foreign Countries." Once a month an address has been given by an outside speaker. Money has been raised by membership fees and a sale of preserves. Contributions have been made to denominational interests, amounting to $93.96, and to our own church $158.08. There are fifty-eight members. In May the Anniversary Week lunches were given at our church, superintended by our Alliance, and in January the New England Associate Alliance was entertained. In spite of a snow storm the church was crowded. The meeting was devoted to the work of the Benevolent Fraternity of Churches, with addresses by the president of the Fraternity and representatives of all its branches.

EDUCATIONAL AND PHILANTHROPIC.

Five courses of Stereopticon Lectures have been given,

with an attendance of from 150 to 200. Tickets for each course were sold at 25 cents, and the receipts nearly covered expenses.

The Saturday Classes, conducted and paid for by the Sphinx Club, have continued successfully. Number of pupils, 65; teachers, 16; membership by classes, 120; subjects taught, sewing, embroidery, wood carving, elocution, millinery, piano, mandolin. Five pianos are in use for 41 pupils. Fifteen of the teachers are volunteers. A class in gymnastics for 17 little girls is paid for by the Club.

The Gymnasium has been used as follows: On Monday and Saturday evenings by about forty young men from the West End House, a social centre for Jewish clubs, maintained by Mr. James J. Storrow. Mr. Storrow pays for the teacher and electric lights. As a means of bringing us into practical co-operation with West End House this has been very satisfactory work. On Monday afternoons by the upper classes in Mrs. Stannard's School for Kindergarten Teachers. This also has been a very pleasant and useful bit of "co-operation." Mrs. Stannard will contribute something towards expenses. On Saturdays by the class for young girls, already referred to, conducted by Miss Marian Hallett, a graduate of Dr. Sargent's School; and also by a class for boys, conducted by Dr. Herman E. Kahn. The total number in these two classes is twenty-seven.

LEND-A-HAND AND OTHER CLUBS.

We have eleven Lend-a-Hand Clubs, with a total membership of 259. By far the largest and most important is the Eliot Circle with its 154 members. This is a woman's club, and meets once a month. It is chiefly the work of its president, Miss Katharine R. Stokes, and includes a good many persons not otherwise attached to our Church. We often call it "the open door," as it serves to welcome strangers to our closer fellowship. Nine regular meetings have been held during the year. The Circle raised $250 by a fair in November, and has been expending it in Lend-a-Hand ways, both inside and outside of the Church. At Christmas an Eliot Circle Party is a special feature, bringing together over 150 children and almost as many adults.

In February a Valentine Party was given, with an attendance of 175. The club sent by mail 169 valentines to the sick and shut-ins.

The Red, White and Blue Club, not calling itself a Lend-a-Hand Club, has met regularly every Monday evening. It is a club of twenty-nine boys and young men; it celebrated its tenth anniversary in November, and gave its eleventh annual supper in January. Upon this occasion in addition to social features there were addresses upon the fundamental principles of good citizenship. The boys have accumulated a reserve fund of nearly $400 towards a "home for homeless boys," which they hope some day to see established in Boston. The purpose of the club is "to promote the growth of the manly character, to render all possible Christian service, and to create a social interest among its members."

OUR WORK.

Representative of the many-sided character of the work we try to do, and also of the central idea, is the little paper we publish each month under the name "Our Work." To lead men to worship God and to serve one another is our ideal, and we have "faith to believe" that our influence is far-reaching. Visiting is a very important part of our work, but we use the Post Office very freely. Hundreds of letters, postal cards, Christmas and Easter cards, as well as copies of "Our Work," and Unitarian tracts and Cheerful Letter literature, go forth in a steady stream, to keep us in touch with a world beyond our regular parish. The amount of money contributed by our people for the church itself and its work cannot be far from $1,400, and the number of active workers, (Sunday-school teachers, officers and leaders in different organizations) is not less than sixty.

As trustee for the Tuckerman Sewing Circle, your minister has received the money so generously contributed by that time-honored society, and has distributed it among our ministers-at-large for their charitable and philanthropic work, using his own portion largely for needy individuals and families. Without this aid our work would be seriously handicapped. We heartily thank the Fraternity, and es-

pecially the Bulfinch Place Church Sub-Committee for the repairs made during the year. We would also renew our thanks to the members of the Tuckerman Circle, and the many ministers and laymen who have helped us during the year by lectures or addresses.

As a minister-at-large your minister has felt justified in acting also for several years as a director of several societies. More recently he has succeeded Mr. Hubbard as President of the North End and West End Social Union, and has also accepted a position as one of the directors of the new Tuckerman School for Parish Assistants. These opportunities for service, kindred to our own, sometimes take considerable thought and time, but strengthen our influence both in our own special field and among the friends of the Fraternity.

CHRISTOPHER R. ELIOT,

Minister.

THE NORTH END UNION.

20 Parmenter Street.

Children's House, 32 Parmenter Street.

Local Board of Directors,

REV. EDWARD A. HORTON, *Chairman.*

MISS JULIA W. FROTHINGHAM.
MISS IDA N. MASON.
MISS ABBY S. PERRY.
REV. PAUL R. FROTHINGHAM.
EDWIN D. MEAD.
LEONARD TUFTS.
HENRY S. PRITCHETT.
SAMUEL F. HUBBARD.
ARTHUR W. MOORS.

Chairman of the Fraternity's Sub-Committee,

SAMUEL F. HUBBARD, *Superintendent.*
MISS HARRIET L. JOHNSON, *Assistant.*

Children's House Committee,

MISS JULIA W. FROTHINGHAM.
MISS IDA N. MASON.
MRS. EDWARD NASH.
MRS. JAMES A. FRYE.
MISS ELIZABETH W. MINNS.

Supervisors of the Printing School,

J. STEARNS CUSHING, *Chairman.*

GEORGE H. ELLIS.
J. W. PHINNEY.
GEORGE W. SIMONDS.
HERBERT S. PORTER.
JOSEPH LEE.
SAMUEL F. HUBBARD.

Supervisors of the Plumbing School,

C. H. CRONIN, *Chairman.*

DAVID CRAIG.
EDWARD C. KELLY.
JOHN CRAWFORD.
DANIEL SHANNON.

The work of the North End Union may be classified under four general headings—industrial training, physical culture, social and intellectual entertainments, as exemplified by the Clubs and miscellaneous activities.

Our industrial work has two separate and distinct aims; (a) training that will enable one to minister to one's own

personal needs, and (b) trade training in a more restricted sense. Under group "a" we have the following classes in the Children's House; the Saturday Morning Sewing Class, with a total number of 175 pupils, and an average attendance of 146, under one paid and 23 volunteer teachers; dressmaking classes, two for school girls, each two afternoons a week, two for working girls, each one evening a week, and one for mothers, one evening a week; a millinery class for working girls, one evening a week; and a mending class for school girls one afternoon a week; all these latter classes are under paid instructors. Under "b" we have at 20 Parmenter Street the Plumbing School, with 50 evenings of shop work and 9 of technical lectures for 34 pupils, the limit of accommodations, all of whom work as "helpers" in plumbing shops; and the Printing School, with a twelve months' course, nine hours daily, for 13 pupils, the limit of accomodations, all formally indentured to employing printers for one year in the school and three in the shop.

Our physical culture work consists of gymnasium classes, two evenings a week for young men, one evening for young women, and one evening for boys, and a junior and senior team each in basket and baseball.

Our social and intellectual work comprises four clubs each for young men, young women and boys, two for girls, and one mixed club of young men and women, each under its own volunteer supervisor, seven of them having been added during the year; also a course of lectures fully illustrated with lantern slides; and socials once a month, open to members of the Union and their friends and the young women in the classes.

Our miscellaneous work consists of the Sunday School, held at 3-15 each Sunday, from November to May; stamp savings with a total deposit from October to May of $1,052.00; a play room open five afternoons in the week, omitting Saturday and Sunday, with 70 children registered and an average attendance of about 40; distribution of modified milk for babies, daily before 8 A. M.; 15,000 bottles sold a month; a summer camp at Bridgton, Maine, with accommodations for 24 at a time for two weeks for $16.00, including fares; summer excursions for members of

the classes; flower distribution during July and August, a branch of the "Mutual Helpers' Flower Work"; window gardening, the flower seeds and loam sold at nominal prices; public baths daily, 10 cents for men, 5 for women and children, the whole number of baths for the year being 5233 taken by men, 318 by boys, 3929 by women and 1803 by girls; total, 11,283. Reading Room and Library open every evening 7 to 9.30; an office and call station for the Boston Dispensary and the Instructive District Nursing Association, and since the report was first written a Dental Clinic conducted by the Tufts College Dental School.

Miss Harriet L. Johnson, who succeeded Miss Barker in July, 1906, has general supervision of all the industrial classes at the Children's House, the play room, the distribution of modified milk, etc. She has reported separately.

The Apprenticeship Festival, held at the Union last October, was unique and significant in its relation to the apprenticeship question. Ten pupils in the School of Printing, together with their parents and their prospective employers, entered into a formal apprenticeship agreement in the presence of a large number of prominent employing printers and interested friends.

At the Exhibit of Industrial Conditions, held at Horticultural Hall in April of this year, the School of Printing made a creditable display, showing examples of its work and methods of instruction, and the aim and purpose of the school.

The Union has had in different departments of its work 23 paid and 41 volunteer workers. We desire to express to each and all our hearty, appreciative thanks for the earnest, faithful service which has been given to the work of the Union.

SAMUEL F. HUBBARD,
Superintendent.

THE CHILDREN'S HOUSE.

In beginning the work at the Children's House for the season of 1906-1907 the classes were made up mainly of new

girls, it having been decided to drop all who had had two or more years' instruction in dressmaking. This made room for several who were very anxious to join, and who had not had such an advantage. The majority of them proved to be industrious and appreciative pupils. During the season the afternoon and evening classes for school girls and working girls in dressmaking, as well as the millinery class and the dressmaking class for mothers, have accomplished some very commendable work. There has also been a weekly mending lesson to girls of a younger age than the dressmaking classes. Their work was on garments brought from home, and before the season was finished they showed some excellent specimens of darning and patching.

The double rooms on the second floor of the Children's House, having been vacated by the Public School, were fitted up for club rooms. During the winter there were four new clubs started among Italian girls of the district; each club meeting once a week. Varied programmes were planned for each meeting of the month, and it was arranged to have every member take some active part during that time. The girls have shown interest and appreciation in the clubs, and are looking forward to another season.

In the Play Room there were registered about 70 children of kindergarten age. Here it was noted in several cases that little ones, who had come to us very stiff in limbs and forlorn in expression, changed wonderfully before the winter was over, the Play Room having given them the freedom that their little bodies and minds needed. The children were allowed to romp and make as much noise as they felt inclined, and it was our endeavor to make them feel this freedom. Miss Louise Hastings, who assisted in the Play Room, gave instruction in kindergarten gymnastics, in periods of about 20 minutes each, two or three times a week. The children were fond of the training, and it had its share in our pleasing results.

HARRIET L. JOHNSON,

Assistant Superintendent.

CHANNING CHURCH,

East Cottage Street, Dorchester.

REV. FRANCIS RAYMOND STURTEVANT, *Minister.*

The work of the past year at Channing Church is encouraging. The society is stronger and every department shows an increase in numbers and activity; and better still there is a larger feeling of confidence for the future, and a closer spirit of fellowship among the members. No attempt has been made to change the character of the work, and Channing Church is still simply a neighborhood chapel, offering to Unitarians and the unchurched of this vicinity a house of worship and church home.

The Sunday-school has more than doubled its members since the opening sessions in September, and has now an actual membership of 85, the average attendance being about 65. The Kindergarten Class of 25 children, under two efficient teachers, is especially promising.

The regular Sunday morning services of worship have had congregations varying from 35 to 50 through the winter months, but during the last two months (March and April), the average has been close to 60. Beginning in November, monthly evening services have been held ,and with gratifying results. The parish and neighborhood have shown a real appreciation, and congregations, averaging about 100, have attended. It has not been thought desirable to hold evening religious services oftener until the society is stronger, as the expense of procuring suitable music is considerable, and the morning congregation is somewhat decreased when the two services are held. It is interesting to note that the increase of attendance at the services of worship over last year's attendance is about thirty per cent.

CLUBS.

The Women's Alliance has increased its membership to 30. Always the strongest organization in the parish, it has this year contributed about $200.00 toward the expenses of the church. At the request of the minister, five members have offered their services to assist him in the work of the ministry-at-large. The Channing Juvenile Club, composed of girls, has contributed $5.00 to the church.

Since September four new clubs have been organized, the Channing Guild, the Boys' Gymnasium Club and the Girls' Gymnasium Club in the fall, and the Junior Social Club this spring.

The Channing Guild, a Young People's Religious Union, numbers 20 members. Its purpose is to bind the young people of the church for the furtherance of social, educational and religious work, and to serve as a working body for the church. During the winter the topic for study was "American Unitarianism," all but two of the papers being furnished by members of the club. The Guild has entertained the Parish at two social evenings, and has given two entertainments, for each of which over 100 tickets were sold.

The Junior Social Club, just recently formed, has not as yet made out any definite programme. It is composed of boys and girls under 16 years of age, and aims to bring about a better social acquaintance among the younger people of the church.

The gymnasium, though not large enough or adequate for the use of our young men, has been well appreciated this year by the little people, both boys and girls. Classes under the charge of competent instructors have met once a week through the winter. Basket-ball has been the chief amusement, and a basket-ball carnival was held last winter, when the Boys' Club entertained the Girls' Club.

THE PARISH.

Since the opening of the church in September, 22 families have been added to the parish list, making a total of 103 families, to whom this church now ministers. This means that we reach in our daily ministry many who do not often, if ever, attend our Sunday services of worship. Since Sep-

tember, also, 18 persons have signed the covenant of the church, and become regular members of the society, making a total of 70 covenant signers now more or less active in interest in the church.

The annual meeting of the parish was held on April 24. The treasurer's report showed that the sum of $555.75 had been raised during the past church year to meet current expenses not covered by the annual appropriation from the Fraternity. There have been 37 subscribers, the weekly envelope system being used. The parish fair, conducted by the Women's Alliance, netted $143.00. Mr. E. E. Pritchett, who has been president of the parish for the past two years, felt compelled, because of pressure of outside business, to resign, and Mr. George C. Irwin, a recent covenant signer, was unanimously elected to fill the vacancy. The other officers elected are: Alfred Bohm, secretary; William Keim, treasurer; Mrs. Mary L. Harde, financial secretary. Great confidence is felt in these officers, all of whom are new in their positions.

In conclusion, it may be said that we are full of hope at Channing Church. We feel that we have many friends who are watching us and helping us. We have not advertised in the newspapers or by circular this year, but have been eminently successful, simply by personal exertions. We are growing one by one. Our progress may be slow, but we feel sure that in a few years Channing Church, with its new spirit of confidence, will become a strong and effective power in this community.

FRANCIS RAYMOND STURTEVANT,

April 25, 1907. Minister.

A synopsis of the past year's activities follows:

Sunday Services: Regular service of worship at 10.45 A. M.; Sunday-school at 12.10 P. M.; monthly evening service, second Sunday of the month, at 7.30 P. M.

Week Day Meetings: The Women's Alliance (Mrs. C. E. Snow, President). first and third Wednesdays of the

month at 2.30 P. M.; the **Channing Guild**, first and third Fridays of the month at 8 P. M.; the **Channing Juvenile Society** (Eva Snow, President), first and third Wednesday of the month at 4.30 P. M.; **Junior Social Club** (Frank Horton, President), second and fourth Fridays of the month at 7.30 P. M.; the Girls' Gymnasium Class, every Friday at 4 P. M.; the Boys' Gymnasium Class, every Friday at 7 P. M. **Other activities and events**: Parish gathering in the fall, with reception to new ministry; parish suppers; Sunday-school picnic in June, and Christmas tree for the children in December; a handkerchief social; a parish fair, conducted by the Women's Alliance on December 12 and 13; six entertainments; two social evenings; three social gatherings of the children; all day meetings of the Women's Alliance; "open meetings" of the Women's Alliance.

The Men's Spa, Morgan Memorial.

MORGAN MEMORIAL.

Shawmut Avenue and Corning Street.

Joint Committee of Unitarians and Methodists.

REV. THOMAS VAN NESS, Chairman.
COURTENAY GUILD, Treasurer.
REV. PAUL REVERE FROTHINGHAM.

MRS. CHARLES E. LINCOLN.
REV. CHARLES E. PARK.
EVERETT O. FISK, Vice-Chairman.
R. S. DOUGLASS.
MRS. A. G. BARBER.
C. H. J. KIMBALL.

REV. E. J. HELMS, Secretary.

REV. EDGAR J. HELMS, *Minister.*

REV. W. A. KILMER, *Assistant Minister.*

MISS ELIZABETH S. EMMONS, *Missionary.*

MISS MABEL GAVIN, *Deaconess.*

F. C. MOORE, *Superintendent of Industrial Work.*

MISS KATE F. HOBART, *Superintendent of Industrial School.*

Class Leaders,

DR. F. H. SLACK, THOMAS F. BENBURY, JABEZ PARROTT.

Volunteer Helpers,

REV. HORACE DUTTON, MRS. MABEL PARKS, DR. SARAH E. KING.

BOARD OF DIRECTORS OF THE CO-OPERATIVE INDUSTRIES AND STORES, INCORPORATED.

REV. E. J. HELMS, President.

MISS KATE F. HOBART, Secretary.
F. C. MOORE, Treasurer.
REV. THOMAS VAN NESS.
EVERETT O. FISK.
R. S. DOUGLASS.
MISS EDNA C. BROWN.
MRS. A. G. BARBER.
DAVID DUNBAR, JR.
DR. FRANCIS H. SLACK.
MISS MARY F. FAGAN.

MISS AMELIA AYRES, *Superintendent of Employment Bureau.*
A. F. SIMMONS, *Superintendent of Printing Department.*
MRS. LILLIE SIMMONS, *Superintendent of Clothing Department.*
CHARLES J. CROSWELL, *Superintendent of Rug Department.*

Temperance Missionaries,

WILLIAM H. SMITH, DANA EGAN, PETER McDERMOTT.

In its card catalogue of children belonging to the various enterprises at Morgan Memorial the past year we find more than 1,000 different names. This is not a small constituency. These children represent no small amount of labor and tact on the part of the missionaries, who must overcome religious and racial prejudices to attract them to the place, and to keep a constant hold upon them.

More than 100 different little children and babies have been shepherded by our Day Nursery the past year; in this number were 14 different nationalities. This nursery is now ten years old, and more than any other effort it has disarmed religious and racial prejudice against Morgan Memorial. It has been an unselfish ministry to the helpless, unhampered by "red tape." We shall never regret that we have literally followed the example of the Great Teacher, who took into his arms and blessed the babies who were running loose in the crowd.

Scores of other children, who on account of street dangers, or some natural deficiency, could not attend the public kindergartens, have been cared for in our kindergarten, which for several years has been under the supervision of Miss Lucy Wheelock's School.

A large number of children have been enrolled in our School of Music. There have been classes in piano, organ, violin, voice culture, etc., etc. The school has been nearly self-supporting; every pupil has paid for instruction, either in money or service.

There have been three clubs of girls and three of boys, with not more than twelve members each. Special merit or need has determined the membership of these clubs.

More than two hundred have been enrolled in the Industrial School, where the children have been taught sewing, cooking, printing, cobbling, basketry, sloyd, etc., etc. The annual exhibition in May demonstrates the excellent character of the work.

Hundreds have enrolled in the Sunday-school and children's Church. The work is thoroughly democratic; this is our weakness and our strength. In time we lose our hold upon some whom we have helped to lift out of degradation, who, forgetting us, seek some other alliances more aristo-

The Second-Hand Clothing Store, Morgan Memorial.

cratic. But their places are more than filled by others needing cleansing and the healing touch, and Morgan Memorial is a mighty power for good cheer and righteousness among the more than 1,000 boys and girls connected with the institution.

Morgan Memorial has also a card catalogue containing the names and addresses of more than 1,000 adults connected with the various organizations of the work. These come to Morgan Memorial from a great variety of motives. There are for them 25 religious meetings every week; there are reform clubs, social organizations, educational classes, benefit societies, etc. The employment bureau, the real estate office, the temperance saloon, the "House of Thrift," the "House of Industry," the "House of Peace," the "House of Praise" indicate the great variety of interests and enterprises carried on at Morgan Memorial for human betterment.

Morgan Memorial has another card catalogue containing the names of nearly 3,000 of the residents in the immediate neighborhood. To those who do not attend its services it sends some message of neighborly interest every month or two. Owing to the constant moving of the people it is difficult to keep this record complete, but the very effort makes the neighborhood realize we are awake and stirring around.

Morgan Memorial has still another card catalogue of nearly 3,000 persons in Boston and vicinity, who have become patrons of its industrial relief work either by their contributions of clothing, etc., or by purchasing the rugs, baskets, etc., manufactured in our industries. To our great gratification this list of patrons is constantly enlarging. The Unitarians and Methodists in Greater Boston ought to send us their discarded clothes, furniture, papers, etc. We are converting these things into articles of blessing to the poor. What cannot be repaired is disposed of as shoddy and paper stock.

For years Morgan Memorial has encouraged the people; it has been able to put upon their feet, to remove from the neighborhood to the suburbs and a better moral and physical environment. The result has been the constant loss

of those who could help the Chapel and be a blessing to the neighborhood. For two years past we have pursued a different policy. We have through our Real Estate Agency tried to get the immoral and disreputable people out of the neighborhood, and to fill their places with those seeking to live a better life. We have also sought to encourage landlords to keep their houses in a sanitary condition in order to keep desirable tenants. The results following this change of policy are encouraging. The social, civic, industrial and moral character of the neighborhood has greatly improved. Our settlement work, therefore, has greatly enlarged; besides the regular workers in residence in our building and the two other houses used by them, several lodging houses are now filled with people heartily co-operating with us to improve the neighborhood.

The minister desires to gratefully record the successful performance of the "Pied Piper of Hamelin" at the Boston Theatre in behalf of Morgan Memorial. The proceeds were sufficient to pay the deficiencies of the year, and to reduce somewhat the mortgage. To all the kind friends who helped to carry this affair to a splendid success we are very grateful, and all the more so for the fact that it was all done without putting any extra effort, anxiety or responsibility upon the minister.

EDGAR J. HELMS,

Minister.

THE WOMEN'S AUXILIARY.

MRS. E. L. DUNNING, *President*, Winchester.
MRS. C. S. ATHERTON, *First Vice-President*, Roxbury.
MRS. ROBERT FALCONER, *Second Vice-President*, Hyde Park.
MISS KATE F. HOBART, *Recording Secretary*, Boston.
MRS. GEORGE H. ROOT, *Corresponding Secretary*, Winchester.
MRS. A. G. ROBBINS, *Treasurer*, Belmont.

The Auxiliary Association of the Methodist and Unitarian women of the churches of Greater Boston was formed after their successful labors together for the "Carnival of

Nations" in 1905. This Auxiliary is of valuable assistance to the Morgan Memorial work by keeping the churches represented in touch with the work there, and by aiding its activities in many ways. It supports an extra "friendly visitor" for the district about the Memorial, whose relief work among the needy, ill and troubled who seek its ministrations is of incalculable benefit. It provides volunteer substitutes for the Day Nursery Matron, giving her a much needed relief, volunteer teachers in the Industrial School Saturday mornings, literature for the Temperance Spa, entertainments for some of the Social Evenings, and fruit and fresh eggs for the sick. It distributes the "Relief Bags," holds sales for the products of the Memorial industries, and assists in raising the sums necessary for the maintenance of the Industrial School and the Fresh Air Camp at South Athol.

The Executive Committee of the Fraternity and its subcommittee on Morgan Memorial are equally appreciative of the assistance the Auxiliary has given to the manifold and complex activities of this institution.

PARKER MEMORIAL.

Appleton and Berkeley Streets.

REV. GUSTAVUS TUCKERMAN, *Superintendent and Minister.*
MISS KATE BLANCHE LITTLEFIELD, *Secretary.*
MISS SUSAN SCOTT, *Assistant.*

In the main, the work of the past twelve months has proceeded along familiar lines. Receiving his appointment in mid-September, the Superintendent entered as speedily as possible upon the discharge of his duties. Resumption of the various religious, educational and social activities was accomplished early in the following month.

The congregation drawn by the Sunday night preaching service has averaged about 50 persons, of whom between 30 and 40 are constant in attendance, and apparently really interested. A perceptible increase in numbers during the last few weeks would seem to indicate that the decline from the higher average of last year might be due in part to the unusually large percentage of stormy Sunday nights during the fall and winter. Exceptionally good music has been furnished by George Albert Burdett and a quartette choir. Aside from the minister the preachers have been Rev. Messrs. Jaynes, Park, Van Ness, Solley, Gilman and Dr. Crapsey. Preceding and following the meetings the people have gathered in the parlors for friendly intercourse and discussion of social questions. The minister has performed one marriage and conducted one funeral.

Under the efficient oversight of the Secretary, Miss Littlefield, the Class Work has been eminently satisfactory. Owing to dearth of applicants, classes in music and elocution for children and the adult class in wood carving were omitted. In their stead an evening class in cooking was resumed, and day classes in millinery and dressmaking added. The total enrollment for the season in the classes was

The Daily Lunch of the Home Club, Parker Memorial.

228. Of this number 94 registered from Boston proper, 34 from Roxbury, 27 from Dorchester and the balance from the suburbs and surrounding towns. In spite of the low rate of tuition a small credit balance is the financial result.

Since the beginning of December, under the sympathetic supervision of Miss Susan Scott, a graduate day nursury, the Home Club, has been maintained through the enthusiastic co-operation of Miss Amelia H. Ames of the Arlington Street Church, who obtained money for its support. From 25 to 30 fatherless children are thereby provided with a simple noonday meal, and given occupation and oversight from the close of school until supper time. In the estimation of Public School principals and teachers this branch of the work is of great importance and capable of almost indefinite extension, because of the large number of public school children manifestly suffering from insufficient nourishment and lack of intelligent motherly care.

During the fall and winter five gymnasium classes were conducted under the gratuitous tuition of eight pupils of Dr. Sargent of Cambridge. These classes, together with the Home Club, have brought us in contact with between 50 and 60 neighborhood working women depending on their own exertions for support, for whom either directly or through the children we have been able to do many useful things. The Home Club children and many of the others have had thorough physical examination by competent physicians, and those requiring treatment have received it through the co-operation of the New England Hospital for Women and Children and the Tufts Dental College. Bathing receives oversight. Practical instruction in domestic economy is given. Helpfulness in the care of the building is encouraged. There is a carpentry class for boys. It is hoped that a permanent club may be formed of the older young people, and a beginning in that direction has been made.

As heretofore, the privilege of using the halls, gymnasium and club rooms has been extended to more than twenty clubs and other organizations not connected with Parker Memorial, either for regular meetings or single ap-

pointments. Those availing themselves of this hospitality are expected to (and do) reimburse sufficiently to cover additional janitor service and lighting. By none is this opportunity more appreciated than by the various South End settlement workers.

GUSTAVUS TUCKERMAN,

May, 1907. Superintendent.

SUMMER WORK.

BULFINCH PLACE CHURCH.

The Church was open every week day from nine to one o'clock. Services were held each Sunday except from July 21st to September 1st, and relations were maintained with the people by parish visits and ministerial services. As the public Vacation Schools now thoroughly satisfy the demand which led to the establishment of our Summer Play-room, it was not opened this summer and the money thus saved was used to give more excursions than usual to our Sunday School children and parishioners. Three hundred free car rides were given, two hundred and seventy-five persons were provided with day excursions in thirteen parties, composed of families or friends, eighteen others had vacations of from one to four weeks, and the Unitarian Church at Waverley gave a party to thirty of the children. In spite of a scarcity of flowers, the Mutual Helpers distributed their gifts through the neighborhood, especially to the sick and shut-in.

NORTH END UNION.

During June, July and August over forty-three thousand five hundred bottles of modified milk for babies were sold. Four thousand two hundred and twenty bouquets were distributed to the sick, etc., of the neighborhood by the North End Union Branch of the Mutual Helpers. Every member of the clubs and classes at the Children's House had a chance for a day's outing, the Boston Elevated and the Newton Street Railway Company furnishing free car tickets for those who were unable to make an extended stay in the country. The Young Men's Christian Union's Country Week gave several of our mothers and children two weeks away from the city and the North End Union Camp at Bridgton, Maine, open through July and August under C. W. Atwater, gave two weeks each to seventy young men of seventeen years or older at a total cost of $16 apiece including car-fares.

MORGAN MEMORIAL.

The Children's Church and the Adult Church united during the summer. Meetings were held on Sundays both morning and evening, and in the evening on Tuesdays, Thursdays and Saturdays. The outdoors meetings, held four evenings each week, were well attended with satisfactory results. Four hundred and eighty-six children and needy adults had outings of a day or a week, fifty more children were cared for for two weeks by the Deaconess' Association, and the Morgan Memorial Camp at South Athol cared for ninety-nine boys, girls, and old ladies for a month, six weeks, or two months. The old ladies' partly earned their vacation by working on rugs under the shade of maples instead of in stuffy attics. It is hoped next year to provide for two hundred and fifty at this camp, as more lasting good can be done in those two months in the country than in the other ten in their homes in the slums.

THEODORE PARKER MEMORIAL.

Through the energetic co-operation of Miss A. H. Ames in raising the sum needed to cover expenses, some sixty boys and girls received the benefit of friendly oversight and the advantages of a sheltered play-room and yard for six hours daily for ten weeks, with occasional trips to the country. Miss Scott's little house in the Reading Woods entertained comfortably, if somewhat closely, nearly two hundred children and one hundred and seventy-five adults at different times during the season. The "Mothers' Club" and others were entertained at Miss Caroline Cordner's Vacation Home at Shirley, and the Boston Elevated Railroad kindly contributed, as usual, a supply of free car tickets. The Superintendent visited and ministered to many sick and deserving persons, and the usual distribution of flowers and fruit was carried on by the Boston Flower and Fruit Mission.

Seventy-Fourth Annual Report

of the

Benevolent Fraternity

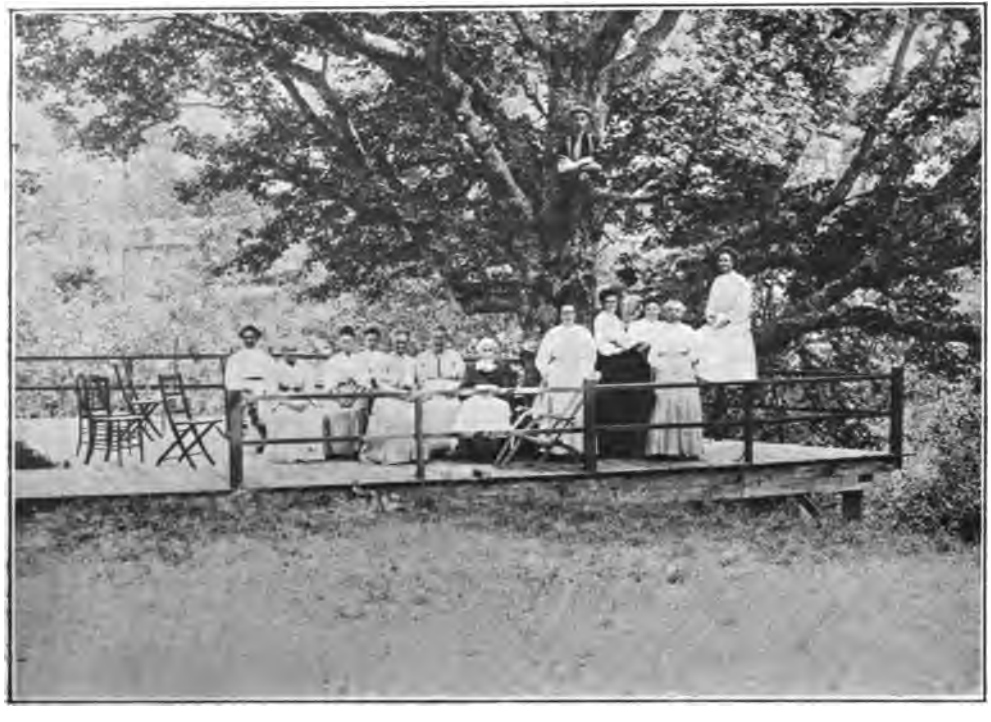
of

Churches

in the City of Boston

1907-1908

Boston
Anchor Linotype Printing Company,
1908.



WOMEN'S CAMP, SOUTH ATHOL, MASS.

Seventy-Fourth Annual Report

OF THE

Benevolent Fraternity

OF

Churches

IN THE CITY OF BOSTON, Mass.

1907-1908

WITH THE

Reports of the Treasurer and Ministers-at-Large

BOSTON
Anchor Linotype Printing Company,
1908.

JAN 15 1909

(473)

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FORM OF BEQUEST.

I give and bequeath to the Benevolent Fraternity of Churches, in the City of Boston, a Corporation established by law in the State of Massachusetts, the sum of

dollars.

This is the simple form for making a legacy for the furtherance of our work.

Executive Committee 1908-1909.

President.

REV. PAUL REVERE FROTHINGHAM.

Vice-President.

REV. EDWARD CUMMINGS.

Treasurer,

WILLIAM P. FOWLER.

Room 726, No. 18 Tremont Street, Boston.

Recording Secretary,

ERNEST JACKSON.

383 Beacon Street, Boston.

REV. THOMAS VAN NESS.
COURTENAY GUILD.
FREDERIC O. NORTH.
ARTHUR W. MOORS.
MRS. CHARLES E. LINCOLN.
REV. HOWARD N. BROWN.
DR. E. PEABODY GERRY.

Sub-Committees.

Committee on Finance.

MESSRS. FROTHINGHAM, VAN NESS, FOWLER, GUILD AND MOORS.

Committee on Bulfinch Place Church.

MR. VAN NESS.

Committee on North End Union.

MESSRS. MOORS AND GERRY.

Committee on Channing Church.

MESSRS. NORTH AND BROWN.

Committee on Morgan Memorial.

MR. GUILD AND MRS. LINCOLN.

Committee on Parker Memorial.

MESSRS. CUMMINGS, MOORS AND BROWN

Committee on General Work.

MESSRS. FROTHINGHAM AND GERRY.

Committee on Care and Repairs of Buildings.

MESSRS. NORTH AND FOWLER.

Committee on Poor's Purse.

MESSRS. FOWLER AND CUMMINGS.

Committee on Fruit and Flower Mission.
(Formerly the Boston Fruit and Flower Mission.)

MRS. LINCOLN.

The Executive Committee holds its regular meetings on the second Thursday of each month, except July, August and September.

List of Delegates

OF THE

BENEVOLENT FRATERNITY OF CHURCHES IN THE CITY OF BOSTON.

1908-1909.

ARLINGTON STREET CHURCH.

REV. PAUL R. FROTHINGHAM.....294 Beacon Street
COURTENAY GUILD.....26 Mount Vernon Street
GEORGE B. DEWSON.....23 Court Street
MRS. ROBERT G. SHAW.....151 Commonwealth Avenue
FREDERICK A. TURNER, JR.....340 Marlborough Street

KING'S CHAPEL.

REV. HOWARD N. BROWN.....297 Beacon Street
FRANCIS L. COOLIDGE.....296 Marlborough Street
ERNEST JACKSON.....383 Beacon Street
J. A. L. BLAKE.....37 Beacon Street
HERBERT LYMAN.....26 Marlborough Street

SOUTH CONGREGATIONAL CHURCH.

REV. EDWARD CUMMINGS.....104 Irving Street Cambridge
WILLIAM P. FOWLER.....Room 726, 18 Tremont Street
FREDERIC H. NAZRO.....Norfolk House
HENRY B. SAWYER.....84 State Street
HENRY A. GORDON.....93 Water Street

FIRST CHURCH.

REV. CHARLES E. PARK.....405 Marlborough Street
JOSEPH G. FRANCIS.....40 State Street
ARTHUR W. MOORS.....111 Devonshire Street
CHARLES E. LOUD.....2 Kilby Street
DAWES E. FURNESS.....610 Sears Building

SECOND CHURCH.

REV. THOMAS VAN NESS.....1878 Beacon Street
J. ALLEN CROSBY..... 70 Boylston Street, Jamaica Plain
C. LOUIS BERTRAM.....Bates Mitchell Piano Co.
WILLIAM R. CONOVER.....2 Chatham Row
WILLIAM R. NORTH.....30 Court Street

FIRST PARISH, DORCHESTER.

REV. ROGER S. FORBES.....60 Virginia Street, Dorchester
HENRY F. HOWE.....35 Lyndhurst Street, Dorchester
FREDERIC O. NORTH.....57 Court Street, Boston
GEORGE B. FOX.....6 De Wolf Street, Dorchester
N. WINTHROP ROBINSON.....242 Savin Hill Avenue, Dorchester

CHURCH OF THE DISCIPLES.

REV. CHARLES G. AMES.....12 Chestnut Street
GEORGE A. SMITH.....19 Winter Street, Dorchester
MRS. CHARLES E. LINCOLN.....12 Cumberland Street
ALFRED JONES.....78 Chauncy Street
HENRY P. NICKERSON.....37 Upton Street

HAWES UNITARIAN CONGREGATION CHURCH, SOUTH BOSTON.

REV. JAMES HUXTABLE.....568 East Fifth Street, South Boston
WALTER JENNY.....55 G Street, South Boston
ALBERT H. WHITE.....300 Ashmont Street, Dorchesteer
MISS ANN E. NEWELL.....518 Broadway, South Boston
HENRY C. MITCHELL.....93 N Street, South Boston

FIRST CONGREGATIONAL SOCIETY OF JAMAICA PLAIN.

REV. CHARLES F. DOLE.....Roanoke Avenue, Jamaica Plain
E. PEABODY GERRY, M. D.....2 Everett Street, Jamaica Plain
MISS ELLEN LEE.....Alveston Street, Jamaica Plain

ALL SOULS' UNITARIAN CHURCH, ROXBURY.

REV. HENRY T. SECRIST.....3 Abbotsford Street, Roxbury
E. W. HOWE.....10 Wayne Street, Roxbury
MRS. E. W. HOWE.....10 Wayne Street, Roxbury
W. A. FRENCH.....59 Crawford Street, Roxbury
MRS. W. A. FRENCH.....59 Crawford Street, Roxbury

FIRST PARISH, WEST ROXBURY.

REV. ERNEST S. MEREDITH.....75 Park Street, West Roxbury
MRS. ERNEST S. MEREDITH.....75 Park Street, West Roxbury
JOHN A. WHITTEMORE.....Hastings Street, West Roxbury
MRS. JOHN A. WHITTEMORE....Hastings Street, West Roxbury
BENJAMIN H. JONES.....87 Mount Vernon Street, West Roxbury

THIRD RELIGIOUS SOCIETY, DORCHESTER.

REV. D. ROY FREEMAN....1040 Adams Street, Dorchester Centre
MRS. D. ROY FREEMAN.....1040 Adams Street, Dorchester Centre
DR. M. ORDWAY DALY....1119 Adams Street, Dorchester Centre
DR. JAMES S. GREENE.1107 Washington Street, Dorchester Centre
SAMUEL OLIVER.....16 River Street, Dorchester

BENEVOLENT FRATERNITY OF CHURCHES.

FIRST PARISH, BRIGHTON.

FREDERICK J. WHITE.....42 Englewood Avenue, Brookline
MRS. FREDERICK J. WHITE.....42 Englewood Avenue, Brookline
DR. J. HENRY WOODS.....Brighton
MRS. J. HENRY WOODS.....Brighton

The Annual Meeting of the delegates for the choice of officers is on the first Sunday in May. The other regular meetings are on the second Sunday in October, the second Sunday in December, and the second Sunday in March.

Each church belonging to the Fraternity is entitled to five delegates, who should be chosen by their respective churches annually, on or before the first Sunday in April; but failure, for two successive years, to contribute to the support of the Fraternity forfeits membership in the corporation. The contributions from the churches should be paid before the first day of May.

Report of the Executive Committee.

PRESENTED MAY 3, 1908.

Founded in 1834 and largely supported by the annual contributions of the churches which compose it, the Benevolent Fraternity of Churches has for seventy-four years worked among the poor and unchurched of Boston. This work varies according to locality; at Bulfinch Place Church and Channing Church it is chiefly religious; at North End Union and Parker Memorial, social and educational; at Morgan Memorial, with the aid of the Methodists it covers almost every field of philanthropy. Moreover, the income of certain funds classed as the Poors' Purse is devoted to the relief of the aged and infirm, and this year the Fraternity has undertaken the distribution of fruit and flowers formerly conducted by the Boston Fruit and Flower Mission.

Though our invested funds have materially increased, the hard times caused a reduction of over $780.00 in our receipts from the contributing churches, making the deficit much larger than was expected at the beginning of the year. Next year it is hoped the churches will return to their former contributions.

Everyone connected with work like ours seems impressed with the increasing difficulty in keeping it in touch with its surroundings. Either the shifting of the population removes from the neighborhood the persons for whom our activities were designed, or new undertakings prove less attractive to the district where they are established than to those dwelling at a greater distance, but still able to take advantage of them. Work which has lost its usefulness can always be abandoned, but in religious services, industrial and other classes, and lectures, we often find well attended and excellent work in districts which it does not help and which have other unsatisfied needs.

To meet just such a situation, Parker Memorial has been put under a committee appointed partly by the Fraternity and partly by the managers of Hale House, which will continue the

more successful of the present activities and add such others as seem advisable. In this way it is hoped that we shall get a better hold on the neighborhood, as Hale House will turn over to Parker Memorial work which the neighborhood wants, but for various reasons could not get from other existing institutions. Our appropriation will be wholly applied to work done at Parker Memorial in its name, and the head of Hale House will act as Superintendent without salary.

Your attention is now called to the reports of the Treasurer and the heads of the various chapels, which follow.

ERNEST JACKSON,
Recording Secretary.

Statement of the Treasurer.

WILLIAM P. FOWLER.

Income and Expenditures of the Benevolent Fraternity of Churches in the City of Boston for the year ending May 1, 1908:

INCOME.

Rents	$3,461.70
Income from investments	12,638.36
Contributions from friends	145.00
Contributions from churches	5,022.54
Contributions from Parker Memorial	2,511.04
Contributions from Bulfinch Place Church	300.00
Contributions for Benevolent Fraternity of Churches Fruit and Flower Mission	150.00
	$24,228.64

We have also received the following bequests and gifts to establish Special Funds:

Estate of Sarah E. Potter	$38,309.64
Morgan Memorial Endowment Fund (additional)	110.74
Estate of Thomas Gaffield (additional)	1,000.00
Estate of John C. Haynes	5,000.00
	$44,420.38

EXPENDITURES.

Parker Memorial.

Expenses		$8,190.43	
City of Boston, 1907 taxes		298.92	
		$8,489.35	$8,489.35
Rents received	$1,721.70		
Home income	2,486.04		
Lend a Hand Dramatic Club of West Newton	25.00	4,232.74	
Net expense		$4,256.61	

North End Union.

Expenses	$4,464.47	$4,464.47
Rents received	700.00	
Net expense	$3,764.47	

Amount carried forward $12,953.82

BENEVOLENT FRATERNITY OF CHURCHES.

Amount brought forward		$12,953.82
Channing Church.		
Expenses		$1,969.50
Morgan Memorial.		
Expenses (including rentals turned over)	$3,540.00	3,540.00
Rents received	1,040.00	
Net expense	$2,500.00	
Bulfinch Place Church.		
Expenses	$5,320.00	5,320.00
Home Contribution	300.00	
Net expense	$5,020.00	
Administrative expenses		742.35
Care and Repairs of Buildings		1,012.14
Insurance		714.44
Sundries.		
Printing Annual Report	$85.00	
Examination of Treasurer's books	25.00	
Five copies Directory of Associate Charities and advertisement in same	17.50	127.50
		$26,379.75
Expenditures		$26,379.75
Income		24,228.64
Deficit		$2,151.11
Net gain on securities sold		110.00
Actual deficit		$2,041.11

ACKNOWLEDGMENTS.

Contributions.

Arlington Street Church	$1,926.15	
King's Chapel	1,378.00	
South Congregational Church	800.00	
First Church in Boston	310.00	
Second Church in Boston	300.00	
First Parish, Dorchester	125.00	
Church of the Disciples	75.00	
Hawes Unitarian Congregational Church	32.39	
First Congregational Church, Jamaica Plain	25.00	
All Souls' Unitarian Church, Roxbury	20.00	
First Parish, West Roxbury	15.00	
Third Religious Society, Dorchester	11.00	
First Parish, Brighton	5.00	
	$5,022.54	$5,022.54

For Parker Memorial.

Lend a Hand Dramatic Club, West Newton.....	$25.00	
Home Income.....	2,486.04	
	$2,511.04	$2,511.04

For Bulfinch Place Church.

Home contribution.....	$300.00
For the Benevolent Fraternity of Churches Fruit and Flower Mission	150.00

Friends.

Mrs. Otis Norcross.....	100.00	
J. Randolph Coolidge.....	25.00	
W. H. P. Robbins.....	20.00	
	$145.00	$145.00

I have examined the accounts of William P. Fowler, Treasurer of the Benevolent Fraternity of Churches in the City of Boston, showing the amounts expended and vouchers received therefor for the year ending May 1, 1908, verifying the investments and amount of cash on hand, and have found them correct. I have examined the securities representing the investments and have found them all on hand with proper coupons attached, and I hereby certify that the above statements are correct.

GEORGE S. CHASE, *Auditor.*

Special Funds, bearing the following names, have from time to time been presented by individuals or corporations to the Fraternity and have been separately invested and their income used in strict accord with the conditions attached by the donors:

The Cyrus A. Bartol Fund.
From Brattle Square Church:—
The Charity Fund.
The Mary Russell Dexter Fund.
The Parsonage Fund.
The Harriet Louisa Brown Fund.
The Church of the Unity Fund.
The Martha Clapp Fund.
The John H. Eastburn Fund.
The Helen L. Edmands Fund.
The Charles Faulkner Fund.
The Charlotte E. Fellows Fund.
The Thomas Gaffield Fund.
The John C. Haynes Fund.
The Henry P. Kidder Fund.
The Charles Merriam Fund.
The New South Church Fund.
The Sarah E. Potter Fund.
The Samuel E. Sawyer Fund.
The Benjamin Sweetser Fund.
The Quincy Tufts Fund.
The Ann White Vose Fund.
The Robert C. Waterston Fund.
From the West Boston Society:—
The Aged Poor Fund.
The Derby Fund.
The Catherine H. Wild Fund.
The Jeannie Winkley Fund.
The Permanent Fund Subscription.
The Morgan Memorial Endowment Fund.

THE CHURCH PORCH.

Bulfinch Place Church

Bulfinch Place, Near Bowdoin Square.

REV. CHRISTOPHER R. ELIOT, *Minister.*
MISS E. L. JONES and MISS K. R. STOKES, *Assistants.*

Taking it all in all, we may say that the year has been a successful one. The Sunday School has held its own, having a membership of one hundred and eighty-five. The church attendance does not increase, showing on the contrary a slight falling off from year to year. It is extremely difficult to fill the places of those whom we lose by removal or death. It is not a church-going age, and our neighborhood does not bring us many new recruits, so far as the church itself is concerned. This is the discouraging side of our work.

On the other hand, the changes come slowly, and we have a large number of thoroughly loyal people remaining, not to speak of the still larger number who are attached to us, more or less closely, by our various societies and clubs. Counting all such, we reach regularly about five hundred and seventy persons.

As indications of loyalty and successful effort, we may mention the following facts: A Fair held by our Women's Alliance, realizing $475, of which $242 were given for a new hardwood floor in the church and $100 for coal; contributions by the Sunday School for the Children's Mission amounting to $64; contributions for the Chelsea sufferers by our Lend-a-Hand Clubs, $27, and by our congregation, $57; one hundred new chairs for the Sunday School room, purchased with money saved during two years from Benevolent Fraternity appropriation; a room furnished by the Eliot Circle for the Matron's own use at the colored school, Maysville, N. C., costing $57, in addition to gifts of bedding, pictures, etc; Thanksgiving, Christmas, Lend-a-Hand, and other charitable work carried

on with increased vigor; two courses of lectures, well attended, fourteen in all; numerous summer vacations and outings; a Temperance Union with seventy-five members; a Sunday School supper, two church suppers, Old Ladies' Party, Harvest and May Festivals, club socials and entertainments, etc., etc.; the publication of "Our Work," costing about $100, paid by the different societies represented and subscriptions from the associate members of the Winkley Guild, now numbering over one hundred.

We refer to the above items merely to show that there has been no falling off in general or special activities.

Every year we try to emphasize more firmly our neighborhood work, and yet find that we cannot limit the "neighborhood." For example, the Saturday classes (conducted by the Sphinx Club) have grown very considerably, but almost altogether from the suburbs. With a membership of one hundred and six children, only eleven come from the neighborhood, while there are forty-three from Revere, thirteen from Cambridge, seven from Roslindale, and so on. Again, the stereopticon lectures, with large audiences, attract many people from a distance. This condition of things is due largely to the fact that there are fewer such opportunities in the suburbs and that we are making no special effort to attract the foreign population.

However, we are reaching the neighborhood in other ways. Our gymnasium has been open on two evenings a week to the young men of the West End House (Jews), and has had an average attendance of fourteen. Mr. Freiman, the Superintendent, expressed great satisfaction with the influence this training has had, not only over those who have attended, but indirectly by awakening an interest in athletics among his younger boys. A club of fifteen little girls, almost all from the West End, meets every Tuesday afternoon. The Eliot Circle includes many West End Women among its one hundred and fifty members, and by its meeting and entertainments reached many more. Miss Stokes continues to visit chiefly (and Miss Jones to a large extent) in this part of the city, and the Summer Flower Mission work centres there. A new society has been organized recently, the Bulfinch Place Church Temperance Union, and its threefold object includes good citizenship

and neighborhood improvement, as well as temperance. Separate committees exists for these objects. Into the West End are crowded an unreasonable number of saloons and a correspondingly wretched social condition prevails in certain sections. The streets and alleys are shockingly dirty, many miserable tenements exist, street gambling among boys and drunkenness among men and women are common, there is much poverty, and other social evils are in daily evidence. Whether the churches can do anything to better such conditions is one of the questions for our Union to consider. One public meeting has been held on April 23, to which our neighboring churches were invited. Addresses were made by Rev. Samuel H. Davis of the Anti-Saloon League and by our near neighbors, Rev. Father Field of St. John's in Bowdoin Street and Rev. Fred. B. Fisher of the Methodist Church in Temple St. As a result of the meeting a joint committee representing five churches was appointed to consider the problem in all its phases. Our own Union would like to establish a model Coffee House, with attractive reading room, pool room, baths and a counter for the sale of well-cooked foods. We also keep in mind the model home for boys and young men. There are great opportunities close at hand for neighborhood improvement and good citizenship work, but to do such things will requires a liberal supply of money, and they must be done well to succeed at all.

One of the most interesting and significant events of the past year was the erection of a bronze tablet in memory of Miss Frances Sarah Merrill, for so many years the "Chapel Mother" at Bulfinch Place. It is now ten years since she was taken from us, but that her devoted service is still held in loving remembrance and her influence deeply felt may be known from the eager response to the suggestion that such a tablet be erected. Nearly double the required amount of money was given, and it is now proposed to use the remainder for a tablet commemorating the founding of Howard Sunday School.

CHRISTOPHER R. ELIOT,
Minister.

The North End Union.

20 Parmenter Street.
Children's House, 32 Parmenter Street.

Local Board of Directors.

REV. EDWARD A. HORTON, *Chairman.*

MISS JULIA W. FROTHINGHAM.
MISS IDA M. MASON.
MISS ABBY S. PERRY.
REV. PAUL R. FROTHINGHAM.
EDWIN D. MEAD.
LEONARD TUFTS.
SAMUEL F. HUBBARD.
ARTHUR W. MOORS.

SAMUEL F. HUBBARD, *Superintendent.*
MRS. E. M. CARROLL, *Assistant.*

Children's House Committee.

MISS JULIA W. FROTHINGHAM.
MISS IDA M. MASON.
MRS. EDWARD NASH.
MISS HELEN SHARP.

Supervisors of the Plumbing School.

C. H. CRONIN, *Chairman.*

DAVID CRAIG.
EDWARD C. KELLY.
JOHN CRAWFORD.
DANIEL SHANNON.

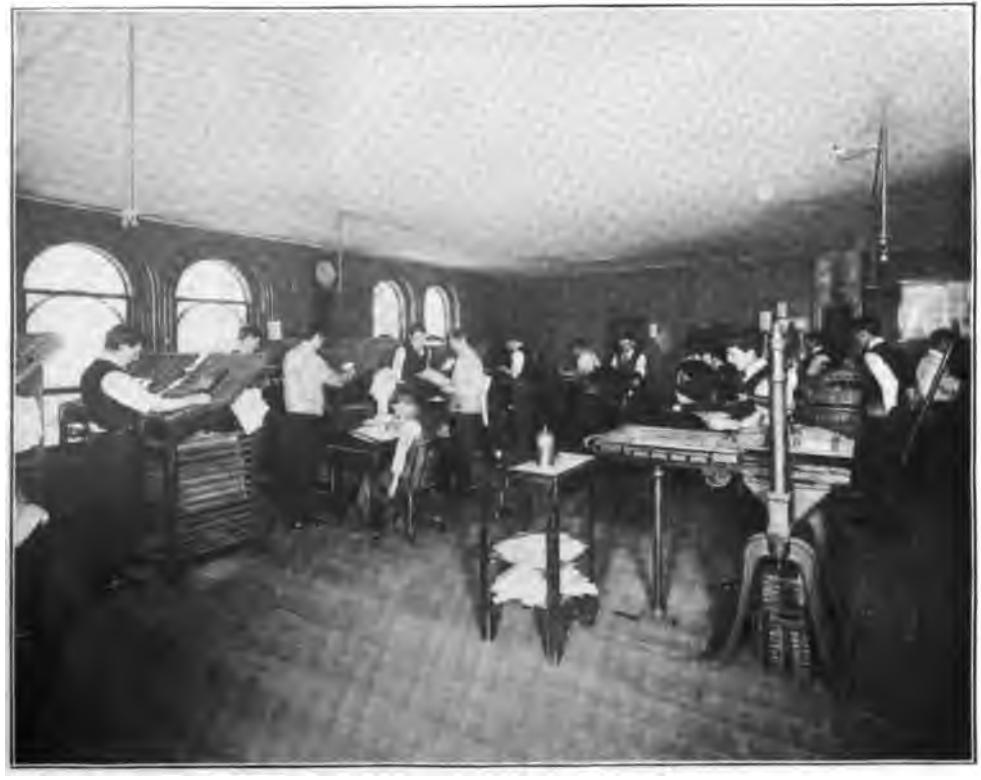
Supervisors of the Printing School.

J. STEARNS CUSHING, *Chairman.*

GEORGE H. ELLIS.
J. W. PHINNEY.
GEORGE W. SIMONDS.
HERBERT G. PORTER.
JOSEPH LEE.
SAMUEL F. HUBBARD.

The Benevolent Fraternity of Churches began its work at the North End in the fall of 1854 in the upper hall of the old Hancock School Building, now Police Station No. 1.

Rev. Mr. Gerry, lovingly called "Father Gerry," succeeded Rev. Mr. Scandlin in 1858 and continued to minister to the material and spiritual needs of this community for twenty-five years.



THE SCHOOL OF PRINTING — NORTH END UNION.

After two removals the Fraternity bought St. Mark's Chapel on Parmenter Street, in 1884, expended $5,000 in improvements, and renamed it the "Parmenter Street Chapel."

The exodus of the old families from the North End began seventy years ago, and the population ever since has been a moving procession. In view of the great influx of foreign elements, each having a religious faith of its own, the Fraternity was confronted by two questions—whether to give up the work entirely and retire from the field, or to reconstruct the work to meet existing conditions. To Rev. Stopford W. Brooke, then pastor of the First Church, is due the initiative which resulted in the North End Union in January, 1892. A layman, Samuel F. Hubbard, was elected Superintendent, who has continued as such to the present time.

The nature of the work now being done by the North End Union can best be shown by naming its various activities.

GYMNASIUM—

Senior Class, young men, two evenings.
Junior Class, boys, one evening.
Young women, one evening.

CLUBS—

Eleven clubs of boys and young men.
Eight clubs of girls and young women.
One club, mixed, young men and women.
Total membership, 230; meet one evening a week. Each club is organized, having a President, Vice-President, Secretary, Treasurer and Club Supervisor.

DRESSMAKING CLASSES—

1. For school girls, two afternoons.
2. For school girls, two afternoons.

Working girls (two separate groups), two evenings.

SATURDAY MORNING SEWING CLASS—

Average attendance, 100; four supervisors, one instructor and twenty-five teachers.

TRADE CLASSES—

Plumbing School, two evenings for shop-work, one evening

for lectures on plumbing. Practical plumbers as supervisors and one instructor. Limited to young men in the trade.

School of Printing under direction of master printers of Boston; twelve months course, nine hours daily, from 7.40 to 5.45. Pupils apprenticed to employers while in the school. Attendance in the school made a part of the apprenticeship agreement.

MISCELLANEOUS—

Ten illustrated lectures during the season.

Monthly dancing social for members and lady friends.

Play room, five afternoons a week.

Modified milk for babies, every morning.

Stamp Savings, twice a week.

Public baths daily.

Afternoon Mending Class, for school girls.

Dental Clinic, in charge of registered dentists; one day a week, nominal charge for cleaning, filling or extracting.

Sunday School from November to May.

Flower Work (branch of Mutual Helpers), twice a week during July and August; distributes flowers to sick and shut-in.

Basket-ball team.

Base-ball nine.

Reading Room and Library, every evening during the season.

Game Room, every evening except Sunday.

CLUBS.

All our clubs are small groups, seldom more than fifteen, under the direction of their own elected officers. The club supervisor, without whom no club is formed, is simply the big brother or sister, and acts in a general advisory way.

DRESSMAKING CLASSES.

The aim in the dressmaking classes is not only to give thorough and systematic instruction in the cutting and making of clothes, but to provide opportunity for those to whom the cost of suitable wearing apparel is a serious item. To facilitate the making of garments, a machine stitcher is provided, and, if

desired, material is bought, repayment for same being in small installments.

CALL STATION.

The Boston Dispensary has its North End call station at the Union, and the District Nurse makes it her headquarters, also the depot for her supplies.

DENTAL CLINIC.

A Dental Clinic, under the auspices of Tufts Dental College, has been established whereby dental service is provided one day in the week, and is in charge of a corps of registered dentists. A normal charge is made.

Through the cordial co-operation of the teachers of the Hancock School appointments are made.

MODIFIED MILK.

The Union is one of the stations for the distribution of modified milk for babies, prepared by D. Whiting and Sons.

The source of supply, the formula and method of modification are approved by a group of doctors after personal inspection.

This service of distributing modified milk is under the general supervision and direction of an Association of which the above doctors are members.

PLAY ROOM.

The play room aims not only to provide in-door opportunity during the winter months for free play, but to relieve working mothers of the necessary care of their children for a time.

TRADE SCHOOLS.

The Schools of Plumbing and Printing are distinctively trade schools, and are directly identified with the trades.

No one is admitted into the Plumbing School unless he is at work at that business, and it is required that his application for admission to the school shall be signed by his employer. Fee for fifty shop lessons is $10, Monday and Wednesday evenings. Diplomas given to those who satisfactorily complete the course, which takes variously from one to three years, depending on the individual.

The Printing School has a twelve months' course, nine hours daily. Pupils must be at least sixteen years old, and before admission must have agreed to be apprenticed to some employing printer, after three months' trial in the school to determine fitness. The one year in the school counts as one of the four years of apprenticeship. Employing printers of Boston have general charge and supervision of the School. The tuition is $100 for the year.

SAMUEL F. HUBBARD.

Channing Church.

East Cottage Street, Dorchester.

REV. FRANCIS RAYMOND STURTEVANT, *Minister.*

In general it may be said that the work at Channing Church during the past year has shown gratifying results. The problem here is to make this a neighborhood church which shall not only be ready to serve all within reach who may need its offices, but which shall also gather the many unchurched of this vicinity into its social and religious life. That we are doing this to a larger degree than last year, the substantial growth of this society is evidence. Progress may be noted in every department and phase of our work; in the increased attendance at public worship and in the general activities of the church, in our larger financial resources, in the closer spirit of fellowship and the maintenance of harmony. It must be borne in mind, of course, that the shifting character of the population in this neighborhood militates against the stability of the society and makes it necessary constantly to enlist new recruits in our work. Channing Church can hardly hope to be self-supporting, yet there is marked evidence that it is coming to a larger self-consciousness.

THE CHURCH AND SUNDAY SCHOOL.

This church has been open for the regular Sunday morning service of worship and Sunday School session throughout the year, except during the months of July and August, when the congregation united with the First Parish at Meeting House Hill. Monthly evening services on the second Sunday of the month have been held as usual since November.

Perhaps the largest and most significant sign of growth is to be noted in the increased attendance at the regular Sunday morning services. The congregations in general have varied from 50 to 80, the average since mid-winter being 70. The actual increase over last year's attendance, it is good to note.

is twenty-seven per cent. Mention should also be made of our Easter Sunday congregation, which numbered 140.

Since October the morning worship has been greatly enriched by the services of a quartette. Formerly we have had only soloists. This is the first time that Channing Church has ever attempted to maintain a paid quartette, and although the cost is much in excess of our present subscription income and the deficit has had to be made up in other ways, the Parish Committee have thought it worth while to make the trial this year. It has proved successful.

The Sunday School has now a total enrolment of 104, a gain of 19 over last year's membership. The Kindergarten class has been increased to 36 and a pastor's class of young people has been added. The attendance at the weekly session of the school has been about 70.

CLUBS.

The Women's Alliance, composed of 31 members, has, as usual, been very active in the support of the church. It managed the Parish Fair last December and a sale this spring, gave a parish supper last fall and two parish socials during the course of the year. Members have assisted the minister in visiting the sick and new families. The Alliance has held fifteen meetings during the year, with an average attendance of fifteen.

The Channing Guild, a young people's religious union, has completed its second year, with a membership increased to twenty. Meetings have been held twice a month, the topic of study being "The Great Religions of the World." In March a play was presented by the members in the Sunday School room, the proceeds of which were given to the church.

The Channing Juvenile Club, composed of young girls, gave an entertainment in February for the benefit of the church, which was largely attended. On this occasion a stereopticon lecture on "The Holy Land in the Time of Christ" was given by Rev. Robert F. Leavens of Boston, and was listened to with marked attention.

The Junior Social Club, composed of boys and girls under 16 years of age, was organized a year ago. It has served to bring about a better social acquaintance among the younger

people. Two plays were presented last November, half the profits going to the church treasury.

The gymnasium has been well used this year, basket-ball being the chief attraction. Classes have met weekly during the winter, under the instructorship of two of the young men from the parish. A first and a second team of boys were organized and twelve games were played with clubs from neighboring churches and schools.

THE PARISH.

During the year the parish has suffered not a little by the withdrawal of several of its members from this neighborhood, so that although twenty-three new families have been added to the parish list, the total is only increased to 109 families, as against 103 last year. It may be said, however, that a large number of parish members have come into closer relations with the church and are more regular in their attendance at its services of worship. Thirteen new covenant signers were admitted to the fellowship of this church at the Easter service.

The annual meeting of the parish was held on April 28. The Treasurer's report is a fair index of the increased strength of the society. During the year the sum of $760.69, as against $555.75 last year, was raised to meet the current expenses not covered by the Fraternity appropriation. Of this, $487.61 came from subscriptions and collections, and the remainder from entertainments, sales and donations. The year's expenses amounted to $662.45, the music at the Sunday services being the largest item. The weekly envelope system is used. At the beginning of the church year there were 37 subscribers. During the winter this number was increased to 65, the largest subscription list the church has ever had. The total subscription, however, was very small, amounting to only $6.90 a week, but this large list is indicative of the wholesome condition of the society. Already 62 pledges have been renewed for next year.

Last year's officers were re-elected, with the exception of the financial secretary, who has moved away: George C. Irwin, President; William C. Keim, Treasurer; Everett E. Pritchett, Financial Secretary; Alfred W. Bohm, Clerk.

All these facts and figures, of course, are only indicative of

outward growth. It is impossible to speak adequately of what, after all, is the whole purpose of this church, the bringing of the Kingdom of God into the lives of the men and women and children of this community. But the increased loyalty to Channing Church and the growing spirit of service and worshipfulness among its members are good vouchers of the work we are trying to do.

FRANCIS RAYMOND STURTEVANT,

Minister.

Morgan Memorial.

Shawmut Avenue and Corning Street.

Joint Committee of Unitarians and Methodists.

REV. THOMAS VAN NESS, *Chairman.*
EVERETT O. FISK, *Vice-Chairman.*
COURTENAY GUILD, *Treasurer.*

MRS. A. G. BARBER.
REV. DILLON BRONSON.
R. S. DOUGLASS.
REV. PAUL R. FROTHINGHAM,
C. H. J. KIMBALL.
MRS. CHARLES E. LINCOLN.
REV. E. J. HELMS, *Secretary.*

REV. EDGAR J. HELMS, *Minister.*
REV. W. A. KILMER, *Assistant Minister.*
MISS ELIZABETH S. EMMONS, *Missionary.*
MISS MABEL GAVIN, *Deaconess.*
F. C. MOORE, *Superintendent of Industrial Work.*
MISS KATE F. HOBART, *Superintendent of Industrial School.*

Board of Directors of the Co-operative Industries and Stores. Incorporated.

REV. E. J. HELMS, *President.*

MISS KATE F. HOBART, *Secretary.*
F. C. MOORE, *Treasurer.*
REV. THOMAS VAN NESS.
EVERETT O. FISK.
R. S. DOUGLASS.
MRS. A. G. BARBER.
DR. FRANCIS H. SLACK.
DAVID DUNBAR, JR.
MISS MARY F. FAGAN.
DR. JULIA M. DUTTON.

Officers of the Women's Auxiliary.

MRS. E. L. DUNNING, *President,* Winchester.
MRS. C. S. ATHERTON, *First Vice-President,* Roxbury.
MRS. ROBERT FALCONER, *Second Vice-President,* Hyde Park.
MISS KATE F. HOBART, *Recording Secretary,* Boston.
MRS. GEORGE H. ROOT, *Corresponding Secretary,* Winchester.
MRS. A. G. ROBBINS, *Treasurer,* Belmont.

The year closing has been one of marked improvement.

Much friction was removed last fall by the opening of the children's house, No. 7 Osborn Place. In the new place home lessons could be learned, and clubs, classes, socials, etc., held without disturbing the religious and educational organizations that were occupying the main building. The children have appreciated the removal of restraint and the saints have grown in piety and understanding. The bright, beautiful, clean rooms of the children's house have had their civilizing effect on the children and made it easy to insist on clean hands and faces and good deportment. The thanks of saint and sinner go out toward the generous friend who made the children's house possible. All of the many activities for the children have been maintained during the year, and there has been a gratifying improvement in the quality of the work.

The temperance work of Morgan Memorial has never been prosecuted more efficiently than the past year. We are glad to record this, notwithstanding the crushing blow this work received in the death of our two temperance missionaries within two weeks of each other last December. William Smith and Dana Egan, our fallen comrades, had by their tireless activity built up our temperance work to the splendid character it now sustains. Many a home is now happy and many a slave of drink is now a free man because of the self-sacrificing labors of these reformed men.

The hard times are straining our Industrial Relief Work to the point of agony. The closing of the mills outside have caused many enterprising people to rush to the city with the hope of finding work. Those who find work displace some incompetent or unsatisfactory employee. Those who do not find work are soon stranded. The result is that our Employment Bureau is crowded to suffocation and our capacity for providing temporary self-supporting employment to the "down-and-outs" is utterly inadequate. During 1907 we gave work and relief to one thousand two hundred and nineteen different persons—chiefly families. These destitute people earned and received $10,928.48 in wages for the rugs, gar-

ments, etc., they made and repaired. It has taken the closest care to make ends meet. As I write there is little or no abatement in the demands this industrial crisis is making upon us. What shall we do? Morgan Memorial Co-operative Industries and Stores, Inc., as its name indicates, has stood for co-operation against industrial anarchy on the part of either capital or labor. You must realize that we are dealing with inflamable material. Thus far we have done much—very much—to allay sentiments that might cause great mischief. We want to acknowledge the timely gifts we have received from the Tuckerman Circle, the Women's Auxiliary and other organizations, and also from private individuals, for the relief work. Without these gifts we could not have survived the winter. It behooves those who sympathize with the suffering poor and those who are anxious to maintain social stability to render to the Morgan Memorial Co-operative Industries and Stores at this time all the help possible by kindly thoughts and words and deeds.

The School of Applied Christianity has had a total enrolment of one hundred and twenty-four. Its membership has been made up largely from young people of outside churches. These come to study with the foremost lecturers the problem of religion in its relation to the work of charity and reform.

We are glad to note a continuous improvement in the general moral character of our neighborhood. Our real estate bureau has never been more alert in displacing undesirable residents with better people. We are working untiringly for more sanitary conditions. Much work lies before us to secure the demolition of certain houses and the creation of proper playgrounds and breathing places.

It is a pleasure to record that every vote of the Joint Committee of Morgan Memorial has been unanimous. There has been the greatest sympathy and cordial co-operation on the part of Unitarians and Methodists, and the circle of our friends and supporters is gradually reaching into other denominations.

With gratitude to all who have contributed by word or deed, we are,

Gratefully yours,

E. J. HELMS, *Minister.*

Parker Memorial.

11 Appleton Street.

Joint Committee appointed by the Fraternity and Hale House:
HENRY B. SAWYER, *Chairman.* REV. HOWARD N. BROWN.
REV. EDWARD CUMMINGS. ARTHUR W. MOORS.
REV. PAUL R. FROTHINGHAM, ROBERT A. WOODS.
HARRY BLAKE TAPLIN, *Secretary.*

HARRY BLAKE TAPLIN, *Superintendent.*
MISS KATE B. LITTLEFIELD and PAUL E. ILLMAN, *Assistants.*

The work for the coming year has been carefully outlined in committee, and a definite programme agreed upon. This provides for the regular use of the entire equipment, from the rooms in the top story to those in the basement. The aim throughout will be to serve the larger needs of the South End and this can be done to the best advantage by the fullest co-operation with many other active social agencies. Already the headquarters of the South End Social Union, a strong federation of neighborhood workers, have been established at Parker Memorial, and the desk of the Secretary is in our office. We have also made arrangements for a more extended use of our halls by the South End Improvement Society, and a part of each school day they are used by Miss Lucy Wheelock in her work of training kindergarteners. The new coffee and rest rooms provided for the young men of the Franklin Union, next door, should open ways of helpful interchange.

Perhaps the most interesting of the new features is the opening of the large hall to the English Course of the Lowell Institute Lectures, with its seven hundred members, who take careful notes at each lecture and study text-books during the week. Plans are being perfected for important work in Civics for young men.

The industrial classes will be conducted with especial reference to the local needs and interests of the neighborhood, and new classes introduced for children and young people living nearby. Public meetings, lectures, concerts, musicals and social occasions will also be used to increase our acquaintance with the residents of the South End.

HARRY BLAKE TAPLIN,
Superintendent.

The following is the Annual Report of the retiring superintendent, Rev. Gustavus Tuckerman, presented at the annual meeting of the delegates, May 3, 1908:

PARKER MEMORIAL REPORT, 1908.

Certain departments of the work present very gratifying results—notably the educational and industrial classes. Photography and embroidery were added to the list of subjects offered last year. The class in embroidery was subsequently discontinued because of insufficient attendance. Over five hundred registrations have yielded an income of nearly $1,000. After paying teachers' salaries, advertising, etc., this leaves a net profits of $120 or thereabouts. This marked increase is accounted for in part by the substitution of three terms for two, as heretofore—thus making the work practically continuous throughout the reason and affording results surpassing any previous record.

The Home Club has ministered to an increasing number of children and has been instrumental in relieving the dire distress of some of our adult neighbors. Daily average attendance about 35 children. It is not and was never expected to be a financial success. Its utility can adequately be measured only in terms of humanity. Classes in cooking, sewing and wood-working are conducted for the Home Club children and others.

The Sunday Morning Kindergarten has had a promising beginning. The Mothers' Class, in spite of the admirable work and winning personality of Mrs. C. T. Guild, failed to acquire hoped for proportions. Virtually the same thing may be said

of the People's Singing Class, which has met in the large hall Sunday afternoon.

The use of the halls and other rooms has been granted, as usual, to a large, an increased number of clubs and institutions for special and regular meetings. Most of the recipients of these privileges willingly pay in enough to cover additional expenses incident to this occupancy. There seems to be no good reason why all should not do this.

Several large social gatherings of South End residents have been held. The South End Improvement Society proposes to have a large banquet here in May with the Mayor and others as guests.

My ministerial acts during the past year were as follows: The administration of infant baptism once, the solemnization of two marriages, one commemoration of the Lord's Supper and five burials. I addressed the Woman's Alliance in six places, supplied the pulpit in ten churches, in every case but one gratuitously. Beginning October 20th "religious services" were held here every Sunday but two, on one of these there was an illustrated lecture on the Holy Land, on the other a mass meeting. In the conduct of these Sunday evening meetings the single purpose was to make this memorial to Theodore Parker stand for the fellowship of the common life—to provide a meeting place for those who take life with some degree of seriousness and wish to serve their kind—to sound here the password primeval—to lift up the sign of democracy—to *practice* as well as preach the Gospel of Jesus Christ.

GUSTAVUS TUCKERMAN,
Superintendent and Minister.

Some of the refugees from the Chelsea fire were temporarily housed at Parker Memorial until other provision was made for them.

The Fruit and Flower Mission.

Under the Direction of Mrs. Charles E. Lincoln.

On Tuesday, May 12th, the Boston Fruit and Flower Mission opened its thirty-ninth season under the auspices of the Benevolent Fraternity, which assumed its direction; the work carrying with it the good will and continued interest of its first and only president, Miss Helen W. Tinkham, who founded it in 1869, and of those who have served upon its committees during the many years of its existence.

The flowers were distributed on Tuesdays at Parker Memorial and on Fridays at Bulfinch Place Church, thus reaching both the South and West Ends. Contributions came in during the entire summer in generous quantities from all quarters, from towns, small and large, and from the large suburban and country estates. Wellesley, Milton, Dorchester, Egypt, Hingham, Brookline, Jamaica Plain, Beverly Farms, West Manchester, Swampscott and Marblehead contributed fruit, flowers and vegetables from private gardens. The First Parish Church at Meeting House Hill and Channing Church contributed nearly three thousand bouquets, and the Altrurian Club of Shirley, the Medford Union, the Service Club of the West Newton Unitarian Church, the King's Daughters of Abington, the Unitarian Church of Reading, the Young People's Society of Christian Endeavor of Melrose, the Chestnut Hill Union, the Women's Guild of Newtonville, the Young People's Religious Union of Leominster, the parishes of Arlington, the Weston and Wayland Unions, the Dedham Unitarian Church, the Northboro Union, the Neighborhood House of Jamaica Plain, and many others co-operated by sending flowers, fruits and vegetables in quantities throughout the summer.

Among the places where flowers were distributed were Berkeley Infirmary, Eye and Ear Infirmary, District Nursing Association, Seaman's Friend, Associated Charities, South

End Day Nursery, Elizabeth Peabody House, Roxbury Neighborhood House, Robert Gould Shaw House, Ruggles Street Neighborhood House, Emmanuel House, Hawthorne Club, Morgan Memorial, Tremont Street branch of the Public Library, Charlesbank, Columbus Avenue and North End Playgrounds, East Boston (through the Unitarian Church), Plymouth Hospital and the Temporary Home for Children.

Three contributors made possible the distribution of ninety-five dozen fresh eggs and fine fruits; and broths for the sick, mint and salad greens, berries and grape juice were of great benefit in many private cases.

The work was under the direction of Mrs. Charles E. Lincoln of the Benevolent Fraternity, with Miss Mildred M. Dunbar of Canton in charge. Among the regular volunteer assistants during the season were Miss Harris of Arlington, Miss Mitchell of Hingham, Miss Jordan of Brookline. Mrs. Davis, Mrs. Shepherd, Mrs. Remick, the Misses Reed, Kennedy, Wetherell, Fisher and Newhall of Boston.

The committee feels most grateful for the co-operation of all who have helped, and hopes for continued interest another year. If at Thanksgiving time individuals or societies wish to contribute jellies or preserves and will send them by express to Parker Memorial marked "Flower Mission," the committee will be glad to distribute such delicacies judiciously.

The expenses of the work have been met entirely by outside subscriptions without using any of the Fraternity's funds.

MORGAN MEMORIAL SUMMER CAMP, SOUTH ATHOL, MASS.

Summer Work.

On the four alternate Sundays of July and August services were held in the Old South Meeting House on Washington Street under the auspices of the Fraternity and the Unitarian Association. The preachers were Rev. Charles Ferguson, of Kansas City, Rev. U. G. B. Pierce of Washington, D. C., Rev. Edward Everett Hale of Boston and Rev. Thomas R. Slicer of New York, and the meetings were so well attended and successful in other respects as to commend the undertaking for another season.

The Rev. W. Lathrop Meaker, a Unitarian minister who was conducting open air services on the Common and elsewhere during the summer, made Parker Memorial his headquarters and conducted Sunday evening services there. The colored Free Masons also used the building for three days in September during the celebration of the centennial anniversary of the founding of their first lodge.

Though closed on Sundays from July 19th to September 6th, Bulfinch Place Church was open every week day and the workers were constantly busy in various ways. For four months on Tuesdays and Thursdays flowers from the Mutual Helpers' Flower Mission were distributed, on Fridays the Fraternity's Mission made its headquarters there, and after its close in September the First Parish Dorchester continued large contributions, while the Wollaston Guild sent flowers weekly. Miss Jones and Miss Stokes took in all some two hundred and fifteen men, women and children on excursions in parties of from five to twenty; about four hundred car and steamboat tickets were distributed, and twenty-eight persons were sent on longer vacations. The cost of all these outings was fully $300. The work this entailed, though considerable, did not prevent constant visiting and receiving calls, special cases of charitable service, quite outside of the regular parish, also took a good deal of time.

During July and August the North End Union supplied more than twenty-seven thousand bottles of modified milk for one hundred and forty babies, and the resident worker made numerous calls on the mothers. The Mutual Helpers distributed nearly four thousand three hundred bouquets through its North End Union branch, the Public Baths were open daily, and the Printing School took only a two weeks' vacation. Hearty and appreciative thanks are due to the Newton Street Railroad and the Boston Elevated for providing the means for nine picnics by which three hundred and sixty women and children

received a day's outing, and also to the friend who gave a day in the country to fifty-four young women members of the Union's clubs.

Besides its morning and evening Sunday services, Morgan Memorial maintained temperance and religious meetings, preceded by outdoor rallies, on Tuesday, Thursday, and Saturday evenings, all well attended. Every loom in the Co-operative Industries has been busy on orders, and there were as many applicants for relief as there often are in the hard winter months. The Missionary Society of the Methodist Church maintained a Vacation Bible School for children here, with an average attendance of over one hundred, where the children also learnt religious and patriotic songs, wholesome games, and the making of hammocks, baskets, etc. The fresh air work at South Athol was very successful; one hundred and twenty-four babies, children, and elderly people stayed there, most of them eight weeks, and had "the time of their life," learning hundreds of beautiful and useful things and receiving the impression of what a wholesome normal life it was. Next year it is hoped to establish some of the finer arts and industries there and to keep the Farm Colony open all the year. To all who have contributed by advice, service, or money, Morgan Memorial is truly grateful.

Though Channing School was closed, its congregation joined in the contributions to the Fruit and Flower Mission from the First Parish Dorchester, with which it joined for the summer months.

Seventy-Fifth Annual Report

of the

Benevolent Fraternity of Churches

in the City of Boston

1908-1909

BOSTON
Ancient Landmark Printing Company
1909

THE NORTH END UNION, BOSTON.

SEVENTY-FIFTH ANNUAL REPORT

OF THE

BENEVOLENT FRATERNITY

OF

CHURCHES

IN THE CITY OF BOSTON, Mass.

1908-1909

WITH THE

Reports of the Treasurer and Ministers-at-Large

BOSTON
Anchor Linotype Printing Company
1909

FEB 9 1910
(473)

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FORM OF BEQUEST.

I give and bequeath to the Benevolent Fraternity of Churches, in the City of Boston, a Corporation established by law in the State of Massachusetts, the sum of

dollars.

This is the simple form for making a legacy for the furtherance of our work.

Executive Committee 1909-1910.

President
REV. EDWARD CUMMINGS

Vice-President
COURTENAY GUILD

Treasurer
WILLIAM P. FOWLER
Room 726, No. 18 Tremont Street, Boston.

Recording Secretary
ERNEST JACKSON
383 Beacon Street, Boston.

REV. THOMAS VAN NESS
REV. PAUL R. FROTHINGHAM
FREDERIC O. NORTH
ARTHUR W. MOORS
MRS. CHARLES E. LINCOLN
REV. HOWARD N. BROWN
DR. E. PEABODY GERRY
DELANO WIGHT

Sub-Committees.

Committee on Finance

MESSRS. CUMMINGS, FROTHINGHAM, FOWLER, GUILD AND MOORS.

Committee on Bulfinch Place Church

MESSRS. MOORS, GERRY AND WIGHT.

Committee on North End Union

MESSRS. FROTHINGHAM, GUILD AND WIGHT.

Committee on Channing Church

MESSRS. NORTH AND VAN NESS.

Commitee on Morgan Memorial

MR. GUILD, MRS. LINCOLN AND DR. GERRY.

Committee on Parker Memorial

MESSRS. BROWN, MOORS AND FROTHINGHAM.

Committee on General Work

MESSRS. FROTHINGHAM AND MOORS.

Committee on Care and Repairs of Buildings

MESSRS. NORTH AND FOWLER.

Committee on Poor's Purse

MESSRS. FOWLER AND CUMMINGS.

Committee on Fruit and Flower Mission

MRS. LINCOLN AND MR. FOWLER.

The Executive Committee holds its regular meetings on the second Thursday of each month, except July, August and September.

List of Delegates

OF THE

BENEVOLENT FRATERNITY OF CHURCHES IN THE CITY OF BOSTON.

1909-1910

ARLINGTON STREET CHURCH.

REV. PAUL R. FROTHINGHAM.....294 Beacon Street
COURTENAY GUILD.....26 Mount Vernon Street
GEORGE B. DEWSON.....23 Court Street
MRS. ROBERT G. SHAW.....151 Commonwealth Avenue
FREDERICK A. TURNER, JR.....340 Marlborough Street

KING'S CHAPEL.

REV. HOWARD N. BROWN.....297 Beacon Street
FRANCIS L. COOLIDGE.....296 Marlborough Street
ERNEST JACKSON.....383 Beacon Street
J. A. L. BLAKE.....37 Beacon Street
HERBERT LYMAN.....26 Marlborough Street

SOUTH CONGREGATIONAL CHURCH.

REV. EDWARD CUMMINGS.....104 Irving Street, Cambridge
WILLIAM P. FOWLER.....Room 726, 18 Tremont Street
FREDERIC H. NAZRO.....Riverbank Court, Cambridge
HENRY B. SAWYER.....84 State Street

FIRST CHURCH.

REV. CHARLES E. PARK.....405 Marlborough Street
JOSEPH G. FRANCIS.....40 State Street
ARTHUR W. MOORS.....111 Devonshire Street
DAWES E. FURNESS.....610 Sears Building
DELANO WIGHT.....342 Tremont Building

SECOND CHURCH.

REV. THOMAS VAN NESS.....3 Garrison Road, Brookline
J. ALLEN CROSBY.....70 Boylston Street, Jamaica Plain
C. LOUIS BERTRAM.....4 Draper Street, Dorchester
WILLIAM R. CONOVER.....2 Chatham Row
WILLIAM R. NORTH.....87 Court Street

FIRST PARISH, DORCHESTER.

REV. ROGER S. FORBES.....60 Virginia Street, Dorchester
HENRY F. HOWE.....35 Lyndhurst Street, Dorchester
FREDERIC O. NORTH.....57 Court Street, Boston
GEORGE B. FOX.....6 De Wolf Street, Dorchester
N. WINTHROP ROBINSON....242 Savin Hill Avenue, Dorchester

CHURCH OF THE DISCIPLES.

REV. CHARLES G. AMES.....12 Chestnut Street
GEORGE A. SMITH.....19 Winter Street, Dorchester
MRS. CHARLES E. LINCOLN..... .....12 Cumberland Street
ALFRED JONES...The Wadsworth, Kenmore and Newbury Streets
HENRY P. NICKERSON.....37 Upton Street

HAWES' UNITARIAN CONGREGATIONAL CHURCH, SOUTH BOSTON.

REV. JAMES HUXTABLE....568 East Fifth Street, South Boston
MISS ANN E. NEWELL.....518 Broadway, South Boston
HENRY C. MITCHELL.....93 N Street, South Boston
MRS. A. D. MANSON.....536 East Fourth Street, South Boston
F. L. KELLY, JR.....813 East Broadway, South Boston

ALL SOULS' UNITARIAN CHURCH, ROXBURY.

REV. HENRY T. SECRIST.....3 Abbotsford Street, Roxbury
W. A. FRENCH.....59 Crawford Street, Roxbury
MRS. W. A. FRENCH.....59 Crawford Street, Roxbury

FIRST PARISH, WEST ROXBURY.

REV. ERNEST S. MEREDITH....75 Park Street, West Roxbury
MRS. ERNEST S. MEREDITH....75 Park Street, West Roxbury
JOHN A. WHITTEMORE.....Hastings Street, West Roxbury
MRS. JOHN A. WHITTEMORE...Hastings Street, West Roxbury
BENJAMIN H. JONES.... 87 Mount Vernon Street, West Roxbury

FIRST CONGREGATIONAL SOCIETY OF JAMAICA PLAIN.

REV. CHARLES F. DOLE.....Roanoke Avenue, Jamaica Plain
E. PEABODY GERRY, M. D.....2 Everett Street, Jamaica Plain
MISS ELLEN LEE.....Alveston Street, Jamaica Plain

THIRD RELIGIOUS SOCIETY, DORCHESTER.

REV. D. ROY FREEMAN.....304 Eliot Street, Milton
DR. M. ORDWAY DALY..1119 Adams Street, Dorchester Centre
MRS. M. ORDWAY DALY.1119 Adams Street, Dorchester Centre
CHARLES E. CHURCHILL.....Churchill's Lane, Milton
MISS MARGARET EMERSON.....Eliot Street, Milton

FIRST PARISH, BRIGHTON.

REV. PALFREY PERKINS.....18 Brown Street, Salem
FREDERICK J. WHITE.....42 Englewood Avenue, Brookline
MRS. FREDERICK J. WHITE...42 Englewood Avenue, Brookline
DR. J. HENRY WOODS.....Brighton
MRS. J. HENRY WOODS.....Brighton

The Annual Meeting of the delegates for the choice of officers is on the first Sunday in May. The other regular meetings are on the second Sunday in October, the second Sunday in December, and the second Sunday in March.

Each church belonging to the Fraternity is entitled to five delegates, who should be chosen by their respective churches annually, on or before the first Sunday in April, but failure, for two successive years, to contribute to the support of the Fraternity forfeits membership in the corporation. The contributions from the churches should be paid before the first day of May.

Report of the Executive Committee.

1908-1909.

Seventy-five years ago the management of the Howard Sunday School with other work was transferred from the Unitarian Association to the Benevolent Fraternity of Churches, which was founded for the purpose. Though the form of its organization is still practically the same, only three of the original nine churches—the Second Church, Federal Street (now Arlington Street) Church and King's Chapel—are members of the Corporation today; the New North, Brattle Street, the New South, Purchase Street, Hollis Street and Twelfth Congregational, in the older parts of the city, have passed out of existance, and many of the present thirteen are in what were then the neighboring towns of Dorchester, Roxbury, Brighton, etc. They had three ministers-at-large—Tuckerman, Barnard and Gray—and one visitor, Mr. Bacon; we have now five institutions, each with a minister or superintendent, employing ten principal and many subordinate assistants and volunteer workers. Their total receipts, almost wholly from the churches, were $2,564.24, less than Arlington Street Church's contribution; their expenses $1,979.88, little more than we spent on Channing Church, our least expensive chapel; and, in spite of invested funds which they lacked and an increase of about $100 in the average contribution from each church, we find it difficult to meet the demands of the work.

The reports of the Treasurer and the chapels, which follow, will show how well the Fraternity has kept pace, in amount, variety and quality of its work, with the change of Boston from a New England city to its present cosmopolitan population.

ERNEST JACKSON,
Recording Secretary.

Statement of the Treasurer.

WILLIAM P. FOWLER.

Income and Expenditures of the Benevolent Fraternity of Churches in the City of Boston for the year ending May 1, 1909:

INCOME.

Rents	$3,037.05
Income from investments	12,420.40
Contributions from friends	160.00
Contributions from churches	5,482.06
Contributions from Parker Memorial	2,285.12
Contributions from Bulfinch Place Church	300.00
Contributions for Benevolent Fraternity of Churches Fruit and Flower Mission	163.00
	$23,847.63

We have also received the following bequests and gifts to establish Special Funds:

Estate of David H. Coolidge	$500.00
Morgan Memorial Endowment Fund (additional)	118.23
	$618.23

EXPENDITURES.

Parker Memorial.

Expenses		$6,852.22	
City of Boston, 1908 tax		310.20	
		$7,162.42	$7,162.42
Rents received	$1,484.55		
Home income	2,285.12	3,769.67	
Net expense		$3,392.75	

North End Union.

Expenses	$4,500.00	$4,500.00
Rents received	525.00	
Net expense	$3,975.00	
Amount carried forward		$11,662.42

Amount brought forward		$11,662.42

Channing Church.

Expenses		$1,825.00

Morgan Memorial.

Expenses (including rentals turned over)	$3,527.50	$3,527.50
Rents received	1,027.50	
Net expense	$2,500.00	

Bulfinch Place Church.

Expenses	$5,320.00	$5,320.00
Home contribution	300.00	
Net expense	$5,020.00	

Fruit and Flower Mission.

Expenses	$216.02	$216.02

Administrative expenses	$ 692.75
Care and repairs of buildings	1,738.13
Insurance	904.35
Old South services	93.00

Sundries.

Printing Annual Report	$100.000	
Examination of Treasurer's books	25.00	125.00

Expenditures	$26,104.17
Income	23,847.63
Deficit	$2,256.54
Net gain on securities sold	$2,616.12

ACKNOWLEDGMENTS.

Contributions.

Arlington Street Church	$2,655.61	
King's Chapel	1,205.00	
South Congregational Church	800.00	
First Church in Boston	300.00	
Second Church in Boston	250.00	
First Parish, Dorchester	125.00	
Church of the Disciples	80.00	
Hawes Unitarian Congregational Church	31.45	
All Souls' Unitarian Church, Roxbury	20.00	
First Parish, West Roxbury	15.00	
	$5,482.06	$5,482.06

For Parker Memorial.

Home income	$2,285.12

For Bulfinch Place Church.

Home contribution	$300.00

Friends.

Mrs Otis Norcross	$100.00	
J. Randolph Coolidge	25.00	
W. H. P. Robbins	20.00	
Charles Allen	15.00	
	$160.00	$160.00

I have examined the accounts of William P. Fowler, Treasurer of the Benevolent Fraternity of Churches in the City of Boston, showing the amounts expended and vouchers received therefor for the year ending May 1st, 1909, verifying the investments and amount of cash on hand, and have found them correct. I have examined the securities representing the investments and have found them all on hand with proper coupons attached, and I hereby certify that the above statements are correct.

GEORGE S. CHASE, *Auditor.*

Special Funds, bearing the following names, have from time to time been presented by individuals or corporations to the Fraternity and have been separately invested and their income used in strict accord with the conditions attached by the donors:

The Cyrus A. Bartol Fund.
From Brattle Square Church:
  The Charity Fund.
  The Mary Russell Dexter Fund.
  The Parsonage Fund.
The Harriet Louisa Brown Fund.
The Church of the Unity Fund.
The Martha Clapp Fund.
The David H. Coolidge Fund.
The John H. Eastburn Fund.
The Helen L. Edmands Fund.
The Charles Faulkner Fund.
The Charlotte E. Fellows Fund.
The Thomas Gaffield Fund.
The John C. Haynes Fund.
The Henry P. Kidder Fund.
The Charles Merriam Fund.
The New South Church Fund.
The Sarah E. Potter Fund.
The Samuel E. Sawyer Fund.
The Benjamin Sweetser Fund.
The Quincy Tufts Fund.
The Ann White Vose Fund.
The Robert C. Waterston Fund.
From the West Boston Society:
  The Aged Poor Fund.
  The Derby Fund.
The Catherine H. Wild Fund.
The Jeannie Winkley Fund
The Permanent Fund Subscription.
The Morgan Memorial Endowment Fund.

Bulfinch Place Church.

Bulfinch Place, Near Bowdoin Square

REV. CHRISTOPHER R. ELIOT, *Minister.*
MISS E. L. JONES and MISS K. R. STOKES, *Assistants.*

I may classify the work at Bulfinch Place as consisting first of that which is well within the usual lines of church activity and second that which is outside of those lines. We believe both to be legitimate parts of our service.

First, the work on the outside (though we cannot draw the line very sharply).

The Sphinx Club, an independent organization of young ladies from other parts of our city, conducts Saturday classes under our auspices in such branches as millinery, sewing, embroidery, wood carving, arts and crafts work, elocution, piano and gymnastics. The number of scholars is now one hundred and ten. The total by classes is one hundred and seventy-three, forty-nine taking piano lessons. Almost all come from the suburbs. The work is being done more systematically each year. All the expenses are met by the club, and great credit is due its members for their faithful and efficient service.

The gymnasium has been in use five and, of late, six times a week; two afternoons and two evenings by classes of boys and young men from the West End House, Saturday by Sphinx Club pupils, and Tuesday evenings by the Red, White and Blue Club, Jr. Every class is in charge of a competent teacher, and good order is maintained. Except in one instance, the expense of instruction and lighting has been met by the several organizations. Arrangements have lately been made for the use of the gymnasium by a class of Jewish boys, once a week, from the Baptist Tabernacle.

Two lecture courses of six each have been successfully conducted. The audiences come largely from outside our church, and vary, according to the weather, from fifty to one hundred and seventy-five. The small fee charged pays about one-half or two-thirds the cost.

The Red, White and Blue Club, now in its fourteenth year, has always had members not connected with our church, and at present about half are from the Methodist church in Temple Street. As a number of former members dropped out this year, the club has been reorganized, and is looking forward to some kind of civic work which may lead into wider fields and still more independent life. In the meantime a junior club of twenty boys (with a waiting list) has been formed, to which the older club has given its name and a beautiful flag like its own. Of this Miss Jones is president, as she was of the other until the last election, and it is on the full tide of youthful enthusiasm. Several of its members also are from the outside and greatly need the instruction and refinement which such a club is well able to give.

The Eliot Circle is another of the societies partly within but largely outside of the church. It is a women's club and has a membership of about one hundred and fifty. By its regular monthly meetings, its large social affairs at Christmas and St. Valentine's Day, with from two hundred to three hundred present, its biennial Bazaar (netting over $200), its excursions, lend-a-hand work, etc., it fills a large place in our calendar of good accomplished. Through its open door individual members are constantly finding their way into other organizations closer to our church.

The Old Ladies' Party in June is an annual event, begun more than sixty years ago. I shall not describe it again, as it is well known what a happy time the old ladies, one hundred or more, gathered from many homes, whether spelled with a big or little "h," are given by our church.

The visiting, outside our regular constituency, and the charitable work of transient applicants grows continually; a few years ago Miss Stokes was an outside visitor, looking

for new people to help, but her work has so developed that it must now be largely confined to those whom she already knows or whom her work attracts. During the past season she gave many hours to conferences with the Lodging House Commission, and her contribution was most helpful and proved to be in agreement with the final report of the Commission.

To Miss Jones and myself, as well as to Miss Stokes, there come a number of persons in need of material assistance. We co-operate with all the regular charitable agencies in caring for these. Nevertheless they take considerable time and strength, without much of a return, so far as the church work is concerned. This is a legitimate part of our ministry-at-large, however, which reaches out a helping hand to the waifs and strays of humanity, as well as to those who belong to our church-home.

As mentioned in my last report, there sprang from our Temperance Union, about a year ago, a West End Improvement Society. It was a spontaneous movement and yet I could not well avoid accepting the lead as its president, and this responsibility has brought with it a good deal of satisfactory work. The Society has grown in strength and influence, until it is recognized now as the representative of this part of the city in the organization known as the United Improvement Association of Boston, as well as in the "Boston 1915" movement. Among the membership, as yet only about one hundred and forty, we count Protestants, Jews, Roman Catholics; social workers, ministers and politicians; rich and poor. Its purpose is to make the West End "cleaner, healthier, happier, more prosperous and beautiful, for our children, our neighbors, the City of Boston, and ourselves."

Such is our work on the outside, but it is by no means our chief work.

That is done by the old-fashioned, but not outgrown, organizations which centre in the Church itself and radiate therefrom. Their work varies so little from year to year that

I shall do little more than name them. The number of families connected with the Church and Sunday School is about two hundred; the teachers and scholars in the Sunday School number one hundred and eighty-eight.

The Women's Alliance has sixty members, meets regularly twice a month, and renders most valuable service, financial and religious, to our own Church and the Unitarian denomination.

The Guild numbers from twenty-five to thirty-five, and contributes its full proportion of strength to the Boston Federation and the National Young People's Religious Union.

The Eliot Circle and other Lend-a-Hand Clubs have a membership of about two hundred and twenty-five and continue a rapid fire of "small service," which is, however, "true service." They raise from $150 to $200 yearly for such work. They serve as a training school in public spirit and mutual helpfulness.

The Temperance Union has held seven meetings since its organization in February, 1908. Its objective includes not only temperance but good citizenship and neighborhood improvement. The "Lodging House Problem" and the special value of "Playgrounds" were the subjects of two meetings. A committee is at work to obtain a chilled water fountain in Bowdoin Square. There are eighty members.

Our little paper, printed monthly, is rightly named "Our Work," and its motto is the spirit of all our societies and clubs, "not to be ministered unto but to minister."

CHRISTOPHER R. ELIOT.

The North End Union.

20 Parmenter Street

Children's House, 32 Parmenter Street.

Local Board of Directors.

REV. EDWARD A. HORTON, *Chairman.*

MISS JULIA W. FROTHINGHAM
MSS IDA M. MASON
MISS ABBEY S. PERRY
REV. PAUL R. FROTHINGHAM
EDWIN D. MEAD
ARTHUR W. MOORS
LEONARD TUFTS
SAMUEL F. HUBBARD

SAMUEL F. HUBBARD, *Superintendent.*
MRS. MARY A. BRAINARD, *Assistant.*

Children's House Committee.

MISS JULIA W. FROTHINGHAM
MISS IDA M. MASON
MRS. EDWARD NASH
MISS HELEN SHARP

Supervisors of the Plumbing School.

C. H. CRONIN, *Chairman.*

DAVID CRAIG
EDWARD C. KELLY
JOHN CRAWFORD
DANIEL SHANNON

Supervisors of the Printing School.

J. STEARNS CUSHING, *Chairman.*

GEORGE H. ELLIS
J. W. PHINNEY
GEORGE W. SIMONDS
HERBERT G. PORTER
JOSEPH LEE
HENRY P. PORTER
SAMUEL F. HUBBARD

A detailed description of the various activities of the North End Union, even if space permitted, is, perhaps, not even desirable in these days when it can be said of reports as was said of books long before the era of the printing press, "of the making of many books there is no end."

The essential thing to be understood is the underlying

motive of the thing done, whether it be a worthy one, one calculated to help make life better worth living, individually and collectively. Most of the problems of life grow out of the necessity, desirable necessity be it said, of living together.

The work of the Union may be classified under two general heads,—social and industrial—if indeed it is not all social, considered from the standpoint of that which is conducive to a better community life.

Society calls for team play, with the injunction "to play fair"; it also requires that every individual shall be so trained that he can meet the emergencies of life in an adequate way. It is these demands the Union tries to meet.

Read into the club work, not only intellectual improvement and the consideration of moral and civic questions, but the acceptance of the idea that a harmonious organization can come only by a due recognition of the rights of every one; read into athletic games the imperative need "of all for each and each for all"; read into trade schools' industrial efficiency, without which one is a drag upon and a menace to society; read into all the activities the personality of the persons in charge,—then it is possible the following clubs and classes will mean something more than a mere catalogue of daily occurrences.

GYMNASIUM.

Senior Class, young men, two evenings.
Junior Class, boys, one evening.
Young women, one evening.

DRESSMAKING CLASSES.

1. For school girls, two afternoons.
2. For school girls, two afternoons.

Working girls (two separate groups), two evenings.

SATURDAY MORNING SEWING CLASS.

Under the direction of Miss Mary P. Barnes.

Average attendance, one hundred and sixty; one instructor and twenty-five teachers.

TRADE CLASSES.

Plumbing School, two evenings for shop-work, one evening for lectures on plumbing. Practical plumbers as supervisors and one instructor. Limited to young men in the trade.

School of Printing, under direction of master printers of Boston; twelve months' course, eight hours daily; from 7.40 to 5.05. Pupils apprenticed to employers while in school. Attendance in the school made a part of the apprenticeship agreement.

MISCELLANEOUS.

Ten illustrated lectures during the season.

Monthly dancing social for members and lady friends.

Play room, five afternoons a week.

Modified milk for babies, every morning.

Stamp Savings, twice a week.

Public baths daily.

Afternoon Mending Class, for school girls.

Dental Clinic, in charge of registered dentist; one day a week, nominal charge for cleaning, filling or extracting.

Sunday School from November to May.

Flower Work (branch of Mutual Helpers), twice a week during July and August; distributes flowers to sick and shut-in.

Basketball team.

Baseball nine.

Reading Room and Library, every evening during the season.

Game Room, every evening except Sunday.

CLUBS.

All our clubs are small groups, seldom more than fifteen, under the direction of their own elected officers. The club supervisor, without whom no club is formed, is simply the big brother or sister, and acts in a general advisory way.

DRESSMAKING CLASSES.

The aim in the dressmaking classes is not only to give thorough and systematic instruction in cutting and making

clothes, but to provide opportunity for those to whom the cost of suitable wearing apparel is a serious item. To facilitate the making of garments, a machine stitcher is provided, and, if desired, material is bought, repayment for same being in small installments.

DENTAL CLINIC.

A Dental Clinic, under the auspices of Tufts Dental College, has been established, whereby dental service is provided one day in the week, and is in charge of a corps of registered dentists. A nominal charge is made.

Through the cordial co-operation of the teachers of the Hancock School, appointments are made.

MODIFIED MILK.

The Union is one of the stations for the distribution of modified milk for babies, prepared by D. Whiting and Sons.

The source of supply, the formulae and method of modification are approved by a group of doctors after personal inspection.

This service of distributing modified milk is under the general supervision and direction of an Association of which the above doctors are members.

The work of distributing requires two persons, who are paid by the Union.

The Association provides a nurse, who devotes her entire time to visiting the babies, advising the mothers, and to such details as make for efficient service.

A baby clinic, five days a week, is to be established.

PLAY ROOM.

The play room aims not only to provide in-door opportunity during the winter months for free play, but to relieve the working mothers of the necessary care of their children for a time.

TRADE SCHOOLS.

The Schools of Plumbing and Printing are distinctly trade schools, and are directly identified with the trades.

No one is admitted into the Plumbing School unless he is at work at that business, and it is required that his application for admission to the school shall be signed by his em-

ployer. Fee for fifty shop lessons, $10. Monday and Wednesday evenings. Diplomas given to those who satisfactorily complete the course, which takes variously from one to three years, depending on the individual.

The Printing School has a twelve months' course, eight hours daily. Pupils must be at least sixteen years old, and before admission must have agreed to be apprenticed to some employing printer, after three months' trial in the school to determine fitness. The one year in the school counts as one of the four years of apprenticeship. Employing printers of Boston have general charge and supervision of the school. The tuition is $100 for the year.

CLUBS IN NORTH END UNION — MAY, 1909

Name of Club	No. of members	Ages	Sex
Lincoln Club	15	10 to 12	boys
Little Zionists Helpers	15	10 to 14	girls
Washington Club	11	12 to 13	boys
Liberty Club	7	13 to 15	girls
John Hancock Club	11	14 to 16	boys
Cushman Club	10	12 to 14	boys
Merry Workers	11	11 to 13	girls
Franklin Club	10	13 to 15	boys
Dante Club	10	18 to 20	girls
Paul Revere Club	12	11 to 14	boys
Parmenter Club	16	18 to 19	boys
Jerusalem Stars	12	17 to 18	girls
Marguerite Club	16	18 to 31	girls
Hubbard-Webster Club	11	18 to 20	boys
Granville S. Webster Club	11	17 to 19	boys
North End Union Athletic Club	41	18 to 27	boys
John Ware Club	11	21 to 23	boys, girls
Progress Club	9	20 to 22	girls
Mayflower Club	8	23 to 25	boys
Elocution Club	9	18 to 21	girls

Twenty Clubs—total membership	256
Nine Clubs—ages under sixteen	102
Eleven Clubs—ages over sixteen	154
Boys and young men	160
Girls and young women	96

Channing Church.

East Cottage Street, Dorchester.

REV. F. RAYMOND STURTEVANT, **Minister.**

The same good report of gradual and wholesome progress, as in the past two years, may be made from this chapel. This growth follows the same general lines of the normal neighborhood church whose purpose is to minister to the social and religious needs of its community and to unite the people there into a working and worshipping society.

Although in two respects a slight decline must be noted, the progress of the work is still more encouraging than last year. The Sunday School has fallen off in membership, but this is due to the fact that several of the older pupils have considered themselves "graduated"; but, while no longer members of the Sunday School, they are still active in the life of the Church. Again, not quite so much money was raised this year as last to meet the general expenses of the Church work, but this is explained by the fact that the expenses have not been so large and the annual parish fair, consequently, was not held this year. With these exceptions, this is by far the best year that we have had.

SERVICES OF WORSHIP.

As in past years, this Church has been open for Sunday services of worship except during the months of July and August. Whether it will ever seem advisable to maintain services or keep the Church open for any other purpose through the summer months may not yet be said; but at present it seems best to adhere to this policy, as most of our families who constitute the nucleus and the working force of the society are away at that time.

The increased attendance at the regular services during the

ten months is highly encouraging. Here is the best sign of our growth, the attendance being twenty-five per cent better than last year and about twice what it was two years ago. We have now reached the time when the auditorium is well filled of a Sunday morning. Monthly evening services have also been held as usual during the winter months, at all but one of which outside speakers, two of them laymen, gave addresses. These services, too, have been well attended, congregations varying from seventy to one hundred and fifteen.

The music problem, which has so long vexed us, has now been adequately solved. In June the quartette was dismissed, the expense being really beyond our means, and in September a voluntary chorus of young girls from the parish took its place. This has not only reduced our expenses very appreciably, but given us much better music for our worship.

SOCIAL ACTIVITIES.

The parish has been active in the various social clubs, of which there have been six during the winter. The gymnasium, as always, has been a source of much pleasure and profit to the younger people, and has been used every week. This spring a gymnasium club, composed of the young men and boys of the parish, was organized and funds are being collected to procure more apparatus. We have here to record with much gratitude the laying of the new floor, with incidental repairs, by the Fraternity.

The Junior Social Club, organized two years ago and composed of boys and girls under sixteen, was disbanded in April, its funds generously donated to the Church, and its members admitted into the Young People's Guild. The social club gave two plays and the Guild held a sale, during the winter, for the benefit of the Church. The Juvenile Society of girls about twelve years of age, has also contributed to the support of the Church.

The Women's Alliance, always the strongest organization

in the Church, has had a busy year. Nearly $150 has been donated to the current expenses of the Church and the ladies have also done work for outside charities, including the Dorchester House, Morgan Memorial and the Fruit and Flower Mission, a committee of twelve working faithfully for this last during the summer months with the ladies of the First Parish of Dorchester.

In February the Channing Men's Club was organized, its purpose being to bring the men of the parish and neighborhood together for better social acquaintance and for the benefit of addresses of an educational character. The club has now held three monthly meetings, at each of which there has been a gratifying increase in numbers and good spirit. Two years ago such a club would have been impossible, for lack of men; today it has a membership of twenty-eight, with the prospect of increasing to forty.

Several interesting social events have occurred during the year. Mr. Richard C. Humphreys of Dorchester gave a stereopticon lecture at one of our parish gatherings, which was greatly appreciated, and the Herford Club of the Arlington Street Church, a concert which attracted a large company. In September, a large-sized crayon portrait of Dr. Edward E. Hale, the excellent work and generous gift of Mr. William Keim, our treasurer, was presented to the Church with an appropriate address by the pastor. On the following Sunday Dr. Hale himself preached at the morning service of worship to a large congregation.

THE PARISH.

During the year seventeen new families have been added to the parish list, making a total of one hundred and twelve homes to which this Church now ministers. It is well to call attention to the shifting character of our population in this neighborhood. The records show that each year the personnel of our constituency changes from ten to twenty per cent; but there is always a large nucleus of about eighty fam-

ilies who are not only permanently settled in the neighborhood, but devotedly attached to the Church. For the better stability of the organization, the pastor seeks to bring those of the parish into the religious life of the society, and this year after a confirmation class held in Lent, twelve signed the covenant and were formally admitted into the fellowship of the Church at the Easter services.

At the annual meeting of the parish on April 28th, last year's officers were re-elected for the ensuing year. The Treasurer's report showed that $707.07 had been taken in during the year and that a comfortable balance of $133.32 remained with which to begin the new year. It is a matter of no little gratification to the society that it has been able this year to pay the coal bill, although this item was covered by the Fraternity appropriation. Having done this, it is now the desire of the society to attend during the coming year to all expenses in maintenance of the work of the Church except the minister's salary. This has been largely discussed at meetings of the Parish Board and was brought up at the annual meeting, and although no formal vote was taken to pledge the society, the plan was heartily approved and the new year begins with this policy. The society desires to show its appreciation of what the Fraternity has so generously done, by doing more for itself; that is the awakened sentiment of Channing Church.

In conclusion, your superintendent would like to say that he is full of confidence and hope. We have here a group of loyal, consecrated workers and reverent worshippers who deeply appreciate the value of a religious home and who have learned to love this Church as their home. There is no feeling of discouragement or disharmony. But each year sees a wholesome growth as we go on our quiet way—a growth in numbers, in stability of organization, in enthusiasm and in loyalty and devotion.

FRANCIS RAYMOND STURTEVANT,

Minister.

Morgan Memorial.

Shawmut Avenue and Corning Street

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At the suggestion of a person greatly interested in Morgan Memorial work, I wrote out, last autumn, a list of the various activities of the institution. The result was a surprise to myself; I did not know we were so very busy. I found we were having fifty-nine regular religious meetings weekly; forty regular activities for children and one hundred and twenty-two regular philanthropic enterprises every week. So well organized is all this work that it moves on with no confusion and very little friction.

"Why so much work?" some one asks. Because our local needs demand it. The reason you remark on the beautiful deportment of Morgan Memorial children is found in our incessant association with them. The destitute mother who finds a timely support for her children through our relief work leaves her babies in our Day Nursery or Kindergarten. In time they pass on into our Industrial School, our Music School, our Children's Church and Sunday School, and some of the many activities of our Children's House, and a fortunate hundred spend two months, day and night, in our Fresh Air Camp in South Athol. Here, away from every bad influence, they respond to the noblest within them and return to Boston to become the models among the more than one thousand different boys and girls connected with Morgan Memorial. Morgan Memorial succeeds because "we are at it and always at it." If we don't keep people busy with good things, the Devil will keep them busy with bad things.

About ten thousand of our Relief Bags are in circulation. In them have been sent us more than fifty thousand garments and more than five thousand pairs of shoes that have been repaired by poor people and sold to other people too poor to buy new things. Then we have given work to many other destitute people in our rug factory, where we have made beautiful Colonial rugs and also useful rugs from old carpets. During the year 1908 we gave work to fifteen hundred and fifty-five different destitute persons—chiefly families—and realized sufficient from the sale of our rugs, clothing, furniture, shoes and rags to pay these poor people $15,097.99 for

their labor. In other words, by the closest kind of management, we have been able to make this large relief work self-supporting. This work, however, could never have been accomplished had we not been furnished with the tools and equipment by the Tuckerman Circle and other interested organizations and individuals.

We find that many of these people who pass through our industrial relief work need a complete change of environment as much as our children do. I have therefore several of the graduates of our Temperance Saloon at work on a Fresh Air Farm in South Athol, planting and raising the vegetables for our summer camps. Instead of enlarging our rug business in Boston where rents are higher we are now putting in several looms in a barn up there, and propose to grow stable characters while we give work.

Only a word concerning our fifty-nine religious meetings every week. They are held for all kinds of people and for the various phases of our work. Several are held at the same time in different parts of the buildings—sometimes in different languages. Some meetings are very small—only a few gathered "in His name." Some are held on the street corner for the passersby. Some meetings are for men only, some for women, and some for children. Without hiding our light under a bushel or disguising the character of our services, we try to follow in the steps of the Apostle to the Gentiles, "who was all things to all men that he might win some."

With gratitude to all,

E. J. HELMS, *Minister*

Parker Memorial.

11 Appleton Street

Joint Committee Appointed by the Fraternity and Hale House.

HENRY B. SAWYER, *Chairman* REV. HOWARD N. BROWN
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REV. PAUL R. FROTHINGHAM ROBERT A. WOODS
HARRY BLAKE TAPLIN, *Secretary.*
HARRY B. TAPLIN, *Superintendent.*
MISS KATE B. LITTLEFIELD, *Secretary.*

The work undertaken at Parker Memorial this last year may well be divided into three kinds: (1) local activities, (2) work in co-operation with other well established organizations, and (3) privileges granted to others. The aim has been throughout to interrelate these three groups in such a way as to give unity and point to the whole work of Parker Memorial. In the belief that Parker Memorial can be made a natural centre for the philanthropic, civic and social work of the South End, we have sought to bring together in one common purpose as many organizations and activities as we could conveniently and consistently unite in one building. Our present plant consists of two halls, two offices, a gymnasium and ten rooms suitable for clubs, classes and general social purposes. By making several much-needed repairs we have been able to use our plant mornings, afternoons and evenings practically to its full capacity, and at certain times every room in the building has been in use, so that no other groups could be accommodated. This has meant increased expense for janitor service and cleaning, as well as additional duties of supervision, and has made it difficult to make more than a beginning in the various forms of neighborhood work which have been entered upon.

1. *The local activities.* Educational and industrial classes

for which adequate fees are charged, have been conducted regularly and efficiently under the direction of Miss Littlefield, as in previous years, for adults and children; the total number of registrations was three hundred and fifty-five, one hundred and twenty-six in dancing, one hundred and forty-five in millinery, sixty-three in dress-making, seven in embroidery and seven in physical culture. At the beginning of the season, in accordance with the policy of making the work more local and unified, no effort was made to attract residents from the more distant suburbs, but instead the notices that were sent out stated that special privileges would be granted to those residing near Parker Memorial. This resulted in a temporary loss of registration, but the committee thought such action advisable at the time.

In addition to these classes, others were conducted in gymnastics for eighty young men and boys, in clay modelling for twenty boys and girls, in printing for ten older boys, and in cooking for ten young women from Brooke House. A young men's literary club of twenty, under the direction of two leaders, painted, repaired and equipped one of the previous storage rooms on the top floor and has used it each week for meetings. The pianos have been used regularly all year for practicing and on Saturday morning ten children have been taught piano lessons. On Saturday morning a graduate kindergarten for forty children and on Sunday mornings a special kindergarten for forty other children have both been maintained. There has also been a special dancing class for thirty girls. These classes together have an enrolment of two hundred and sixty, which, added to the three hundred and fifty-five in the industrial classes, makes a total of six hundred and fifteen.

In order to become better acquainted with the men attending the Franklin Union, a reading room and a rest room were opened for them regularly three evenings each week from 6 to 7.30 p. m. by Mr. Illman.

On Sunday afternoons, in co-operation with Mr. William I. Cole of South End House and Mr. H. G. Tucker, Musical

Director, six concerts were given by well known musicians in the large hall, to most appreciative audiences. The hall was filled to its seating capacity and great interest was expressed, both by the musicians and by the people of the South End, for whom they were especially arranged.

On Sunday evenings a course of civics lectures was conducted by the best speakers obtainable from New York, Chicago and Boston, for the express purpose of interesting the young men of Boston in good government. This experiment, which depended upon the co-operation received from outside organizations, succeeded in stimulating a fresh interest in practical civics and opened up large possibilities for the future, especially in connection with the Boston 1915 movement.

2. *Work in co-operation with other well established organizations.* This important part of this year's undertaking can only be mentioned briefly in this report. Parker Memorial has served as headquarters for six large organizations conducting civic, social and educational work for great sections of the city, and it has granted regular privileges and accommodations for the class work of six settlements and nine other groups engaged in social work, making a total of twenty-one affiliated activities.

Parker Memorial has served as headquarters for the Benevolent Fraternity of Churches and also for the Boston Social Union, the new federation of the Social Settlements in Boston, whose secretary occupies a desk in the main office. On Tuesday evenings Professor C. T. Copeland of Harvard University has conducted in the large hall his English literature course. This popular University Extension course of the Lowell Institute Lectures has been attended by about five hundred persons. On certain regular mornings and afternoons during each week the larger activities of Miss Lucy Wheelock's Kindergarten Training School are conducted in the building, thus bringing the future kindergarten teachers of the settlements more in touch with other social workers. On Wednesday and Saturday evenings a club of colored boys

has made faithful and orderly use of the class rooms and gymnasium for literary and athletic exercises under the direction of Rev. Powhatan Bagnall. All the larger meetings of the South End Improvement Society, with a membership of five hundred, have been held in the large hall, also the annual reception and banquet. The other activities included in the total of twenty-one have been the following: Two cooking classes conducted by Miss Paine, a series of Folk Dance Instructions for Teachers under the direction of Miss Murray, the meetings of the School Visitors' Committee, a literature class of thirty young people from the Franklin Evening School, the Central Evening High School Alumni Association, the Washington Irving Literary Club, and the Python Social Club for young men. It will be seen from this summary that the twenty-one related activities, though varying widely in character and representing different elements of the population, have been closely related in purpose.

3. *Privileges granted to others who have no definite connection with the Institution.* It is possible for the work to benefit a very large number of others by granting privileges judiciously to those whose interests are in common with the larger and better interests of the South End and of the city as a whole. The equipment at Parker Memorial is especially well suited for social occasions and for public meetings. During the last year privileges have been granted to thirty-seven organizations and clubs; twice to churches, fourteen times to large organizations doing social work, thirteen times to young people's clubs for social occasions and eleven times to the colored people. This privilege has been greatly appreciated by the colored people and they have shown their appreciation by making the very best use of these opportunities.

No mention has been made of many neighborly acts and the opportunities for service and for acquaintance that come in the course of each week. An effort has been made to bring the many branches of the work together and to develop a greater esprit de corps. On March 26th a reception was held for all the members and a concert was given by the

Pierian Sodality of Harvard College. This seemed to be greatly enjoyed, and it was evident that several receptions given in the course of one year would be of great assistance in creating greater friendliness.

HARRY B. TAPLIN,

Superintendent.

Fruit and Flower Mission.

What was formerly the Boston Fruit and Flower Mission, established by Miss Helen W. Tinkham in 1869, closed its fortieth season this autumn. Under the charge of the Benevolent Fraternity the plan instituted last year of distributing on Tuesdays from Parker Memorial for the South End and on Fridays from Bulfinch Place Church for the West End, has worked successfully.

From these two opposite ends of the city during the seventeen weeks of the summer the settlements, playgrounds and vacation schools have been well supplied with bouquets or loose flowers; the dispensaries and small hospitals have been visited, and more than one hundred and forty dozen fresh eggs, with oranges, pineapples, berries, grapes, peaches, lemons and sugar, and large quantities of broths have been judiciously given out through seven district nurses, the volunteer visitors of the Mission and to others with invalids at home. This distribution is made possible through the generosity of special contributors.

The largest regular contributions come from the First Parish Church, Meeting House Hill, combined with Channing Church and workers from St. Mary's Episcopal Church, who sent through the season more than three thousand, four hundred tied bouquets with many loose flowers; the Altrurian Club of Shirley, whose contribution was nearly as large, and who always supplement it with a large box of jellies, to be distributed at Thanksgiving; Weston, whose offerings were of great beauty and variety; the West Newton Unitarian Church, noted especially for its bunches of pansies; the Chestnut Hill Union; the Women's Guild of Newtonville; the Young People's Religious Union of Leominster; the two Neighborhood Unions of Medford; the Women's Club of

Walpole; the Jamaica Plain Neighborhood House; the Neighborhood contribution of Arlington; the Eliot Congregational Church of Newton; the Young People's Society of Christian Endeavor of Melrose, and the Sunshine Society of the Second Congregational Church, Dorchester.

Individual contributions came from Milton, Hingham, Wellesley, Dorchester, Nahant, West Manchester, Beverly Farms, Wayland, Northborough, Brookline and Falmouth. All these gifts represent faithful labor as well as generosity on the part of many persons.

The flowers and fruit were distributed to the Marine and Naval hospitals through the Seaman's Friend Society; the Berkeley Infirmary; Eye and Ear Infirmary; St. Elizabeth's Hospital; Plymouth Hospital; St. Bartholomew's Club of Cambridgeport; Church of Our Father in East Boston; Associated Charities, district 16; Roxbury Neighborhood House; Elizabeth Peabody House; Robert Gould Shaw House; Cambridge Neighborhood House; Hawthorne Club; Emmanuel House; South End Vacation School; Winthrop and Bowdoin Schools (in June) Morgan Memorial; South End Day Nursery; Sunnyside Day Nursery; South Boston Day Nursery; the National Vacation Daily Bible Schools, at Bowdoin Square Tabernacle and the Old Harvard Church; North End playground, Columbus avenue playground, Charlesbank gymnasium, and Willard Y Settlement.

The volunteer visitors were: Miss Florence W. Harris of Arlington, Mrs. J. S. Howe of Brookline, Miss Myra A. Mitchell of Hingham, Miss Mary Wetherell of Brookline, Mrs. Caroline Remick and Mrs. C. J. Ridgeway of Boston. The volunteer assistants to receive and arrange the flowers were Miss Reed, Miss Kennedy, Miss Moulton and Mrs. Garland, and all was under the direction of Mrs. Lincoln of the Benevolent Fraternity, with Miss Maria B. Brown and Miss Kate B. Littlefield in alternate charge.

Summer Work.

The Fraternity again joined with the Unitarian Association in giving afternoon services at the Old South Meeting House on the alternate Sundays of the summer. From five hundred to seven hundred persons listened to sermons from Rev. H. Elmer Gilchrist of New Orleans, Rev. A. P. Reccord of Springfield, Mass., Rev. Thomas R. Slicer of New York, Rev. Fred V. Hawley of Chicago, and Rev. S. A. Eliot of Boston, and many hundred tracts were distributed.

Bulfinch Place Church was open daily to meet demands and distribute the flowers sent by the Mutual Helpers' Mission on days when the Fraternity Flower Mission was not there. Vacations, harbor trips or car rides were arranged for those who needed them. The Bulfinch Place Church Temperance Union had a chilled water fountain placed in Bowdoin Square, which was much appreciated, not only by the women and children, but by the teamsters and expressmen, to the detriment of the many saloons in the neighborhood.

North End Union, beginning with a Fourth of July picnic for about forty working girls, gave through the summer a weekly picnic or visit to the Natural History Rooms to mothers and children. Nearly seven thousand bouquets from the Mutual Helpers were distributed on Tuesdays and Fridays by fifteen little girls from the neighborhood, supervised and instructed by volunteers from Wellesley College and the suburban churches. Classes in doll's dress-making, dancing and gymnastics were held, and a weekly song and story hour, with occasional dancing or singing in the evening for the older groups, and about a hundred calls made especially on those who received flowers. The Committee on Milk and Baby Hygiene now manages the distribution of modified milk, furnishes two nurses and conducts a baby clinic five after-

noons a week, the Union supplying the room and an interpreter, who takes charge of the finances.

Morgan Memorial kept up its religious and philanthropic work throughout the summer, though there was less call for relief than in the winter. Its vacation school had an enrollment of between three hundred and four hundred, and numerous picnics and excursions were provided; its six Fresh Air Camps at South Athol entertained one hundred and fifty babies, children and grown persons. A branch of the rug factory was established there, and they raised all the vegetables they required except potatoes.

The office at Parker Memorial was open all summer except in August; the Flower Mission worked there once a week, and there was the usual distribution of free car rides; the halls were also used by outside organizations, but owing to Mr. Illman's resignation as assistant, in July, no new work could be undertaken.

The Fraternity wishes to express its thanks to the Newton Street Railway, the Boston Elevated Railway Co. and the management of Norembega Park for free tickets and other courtesies.

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